COLLECTED WORKS OF KOREAN BUDDHISM

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WONHYO

SELECTED WORKS

Jogye Order of Korean Buddhism

COLLECTED WORKS OF KOREAN BUDDHISM

VOLUME 1

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Collected Works of Korean Buddhism, Vol. 1

Wonhyo: Selected Works

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Translated by A. Charles Muller, Jin Y. Park, Sem Vermeersch
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EDITED BY

A. CHARLES MULLER

TRANSLATED AND ANNOTATED BY

A. CHARLES MULLER,

JIN Y. PARK, SEM VERMEERSCH

Preface to *The Collected Works of Korean Buddhism*

At the start of the twenty-first century, humanity looked with hope on the dawning of a new millennium. A decade later, however, the global village still faces the continued reality of suffering, whether it is the slaughter of innocents in politically volatile regions, the ongoing economic crisis that currently roils the world financial system, or repeated natural disasters. Buddhism has always taught that the world is inherently unstable and its teachings are rooted in the perception of the three marks that govern all conditioned existence: impermanence, suffering, and non-self. Indeed, the veracity of the Buddhist worldview continues to be borne out by our collective experience today.

The suffering inherent in our infinitely interconnected world is only intensified by the unwholesome mental factors of greed, anger, and ignorance, which poison the minds of all sentient beings. As an antidote to these three poisons, Buddhism fortunately also teaches the practice of the three trainings: *śīla*, or moral discipline, the endurance and self-restraint that controls greed; *samādhi*, the discipline of meditation, which pacifies anger; and *prajñā*, the discipline of wisdom, which conquers ignorance. As human beings improve in their practice of these three trainings, they will be better able to work compassionately for the welfare and weal of all sentient beings.

Korea has a long history of striving to establish a way of life governed by discipline, compassion, and understanding. From the fifth century C.E. onward, the Korean saṅgha indigenized both the traditional monastic community and the broader Mahāyāna school of Buddhism. Later, the insights and meditative practices of the Seon tradition were introduced to the peninsula and this practice lineage lives on today in meditation halls throughout the country. Korea, as a land that has deep affinities with the Buddhist tradition, has thus seamlessly transmitted down to the present the living heritage of the Buddha's teachings.

These teachings begin with Great Master Wonhyo, who made the vast and profound teachings of the Buddhadharma accessible to all through his

various “doctrinal essentials” texts. Venerable Woncheuk and State Preceptor Daegak Uicheon, two minds that shined brightly throughout East Asia, left us the cherished legacy of their annotated commentaries to important scriptures, which helped to disseminate the broad and profound views of the Mahāyāna, and offered a means of implementing those views in practice. The collected writings of Seon masters like Jinul and Hyujeong revealed the Seon path of meditation and illuminated the pure land that is inherent in the minds of all sentient beings. All these works comprise part of the precious cultural assets of our Korean Buddhist tradition. The bounty of this heritage extends far beyond the people of Korea to benefit humanity as a whole.

In order to make Korea’s Buddhist teachings more readily accessible, Dongguk University had previously published a fourteen-volume compilation of Korean Buddhist works written in literary Chinese, the traditional lingua franca of East Asia, comprising over 320 different works by some 150 eminent monks. That compilation effort constituted a great act of Buddhist service. From that anthology, ninety representative texts were then selected and translated first into modern vernacular Korean and now into English. These Korean and English translations are each being published in separate thirteen-volume collections and will be widely distributed around the world.

At the onset of the modern age, Korea was subjected to imperialist pressures coming from both Japan and the West. These pressures threatened the continuation of our indigenous cultural and religious traditions and also led to our greatest cultural assets being shuttered away in cultural warehouses that neither the general public nor foreign-educated intellectuals had any interest in opening. For any people, such estrangement from their heritage would be most discomforting, since the present only has meaning if it is grounded in the memories of the past. Indeed, it is only through the self-reflection and wisdom accumulated over centuries that we can define our own identity in the present and ensure our continuity into the future. For this reason, it is all the more crucial that we bring to the attention of a wider public the treasured dharma legacy of Korean Buddhism, which is currently embedded in texts composed in often impenetrable literary Chinese.

Our efforts to disseminate this hidden gem that is Korean Buddhism

reminds me of the simile in the *Lotus Sūtra* of the poor man who does not know he has a jewel sewn into his shirt: this indigent toils throughout his life, unaware of the precious gem he is carrying, until he finally discovers he has had it with him all along. This project to translate and publish modern vernacular renderings of these literary Chinese texts is no different from the process of mining, grinding, and polishing a rare gem to restore its innate brilliance. Only then will the true beauty of the gem that is Korean Buddhism be revealed for all to see. A magnificent inheritance can achieve flawless transmission only when the means justify the ends, not the other way around. Similarly, only when form and function correspond completely and nature and appearance achieve perfect harmony can a being be true to its name. This is because the outer shape shines only as a consequence of its use, and use is realized only by borrowing shape.

As Buddhism was transmitted to new regions of the world, it was crucial that the teachings preserved in the Buddhist canon, this jewel of the Dharma, be accurately translated and handed down to posterity. From the inception of the Buddhist tradition, the Buddhist canon or "Three Baskets" (*Tripiṭaka*), was compiled in a group recitation where the oral rehearsal of the scriptures was corrected and confirmed by the collective wisdom of all the senior monks in attendance. In East Asia, the work of translating Indian Buddhist materials into literary Chinese –the lingua franca for the Buddhist traditions of China, Korea, Japan, and Vietnam– was carried out in translation bureaus as a collective, collaborative affair.

Referred to as the "tradition of multi-party translation," this system of collaboration for translating the Indian Sanskrit Buddhist canon into Chinese typically involved a nine-person translation team. The team included a head translator, who sat in the center, reading or reciting the Sanskrit scripture and explaining it as best he could with often limited Chinese; a philological advisor, or "certifier of the meaning," who sat to the left of the head translator and worked in tandem with him to verify meticulously the meaning of the Sanskrit text; a textual appraiser, or "certifier of the text," who sat at the chief's right and confirmed the accuracy of the preliminary Chinese rendering; a Sanskrit specialist, who carefully confirmed the accuracy of the language

of the source text; a scribe, who transcribed into written Chinese what was often initially an oral Chinese rendering; a composer of the text, who crafted the initial rendering into grammatical prose; the proofreader, who compared the Chinese with the original Sanskrit text; the editor, who tightened up and clarified any sentences that were vague in the Chinese; and finally the stylist, who sat facing the head translator, who had responsibility for refining the final rendering into elegant literary Chinese. In preparing these vernacular Korean and English renderings of Korean Buddhist works, we have thought it important to follow, as much as possible, this traditional style of Buddhist literary translation that had been discontinued.

This translation project, like all those that have come before it, had its own difficulties to overcome. We were forced to contend with nearly-impossible deadlines imposed by government funding agencies. We strained to hold together a meager infrastructure. It was especially difficult to recruit competent scholars who were fluent in literary Chinese and vernacular Korean and English, but who had with the background in Buddhist thought necessary to translate the whole panoply of specialized religious vocabulary. Despite these obstacles, we have prevailed. This success is due to the compilation committee which, with sincere devotion, overcame the myriad obstacles that inevitably arose in a project of this magnitude; the translators both in Korea and abroad; the dedicated employees at our committee offices; and all our other participants, who together aimed to meet the lofty standard of the cooperative translation tradition that is a part of our Buddhist heritage. To all these people, I would like to express my profound gratitude.

Now that this momentous project is completed, I offer a sincere wish on behalf of all the collaborators that this translation, in coming to fruition and gaining public circulation, will help illuminate the path to enlightenment for all to see.

Kasan Jikwan (伽山 智冠)
32nd President of the Jogye Order of Korean Buddhism
President, Compilation Committee of Korean Buddhist Thought
October 10, 2009 (2553rd year of the Buddhist Era)

On the Occasion of Publishing *The Collected Works of Korean Buddhism*

The Jogye Order of Korean Buddhism, together with Buddhists everywhere, is pleased to dedicate to the Three Jewels –the Buddha, Dharma, and Saṅgha– the completed compilation of the Korean and English translations of *The Collected Works of Korean Buddhism*. The success of this translation project was made possible through the dedication of Venerable Kasan Jikwan, former president of the Jogye Order and president of the Compilation Committee of Korean Buddhist Thought. Both the Korean and English translations are being published through the labors of the members of the Compilation Committee and the many collaborators charged with the tasks of translation, editing, and proofreading the compilation.

The thirteen volumes of *The Collected Works of Korean Buddhism* are the products of nearly 1,700 years of Buddhist history in Korea. These Buddhist works are the foundation and pillar of Korean thought more broadly. This compilation focuses on four towering figures in Korean Buddhism: Venerable Wonhyo, posthumously named State Preceptor Hwajaeng, who was renowned for his doctrinal thought; Venerable Uisang, great master of the *Avataṃsaka Sūtra* and pedagogical role model who was respected for his training of disciples; Venerable Jinul, also known as State Preceptor Bojo, who revitalized Seon Buddhism through the Retreat Society movement of the mid-Goryeo dynasty; and Venerable Hyujeong, also known as State Preceptor Seosan, who helped to overcome national calamities while simultaneously regularizing Korean Buddhist practice and education.

Through this compilation, it is possible to understand the core thought of Korean Buddhism, which continued unbroken through the Three Kingdoms, Goryeo, and Joseon periods. Included are annotated translations of carefully selected works introducing the Hwaeom, Consciousness-Only, and Pure Land schools, the Mahāyāna precepts, Seon Buddhism, the travel journals of Buddhist pilgrims, Buddhist cultural and historical writings, and the epitaphs of great monks.

This work is especially significant as the fruition of our critical efforts

to transform the 1,700 years of Korean Buddhist thought and practice into a beacon of wisdom that will illuminate possible solutions to the many problems facing the world today. Śākyamuni Buddha's teachings from 2,600 years ago were transmitted centuries ago to the Korean peninsula, where they have continuously guided countless sentient beings towards truth. *The Collected Works of Korean Buddhism* contains a portion of the fruits realized through Koreans' practice of the Buddha's wisdom and compassion.

With the successful completion of this compilation, we confirm the power of the Jogye Order executives' devotion and dedication and benefit from their collective wisdom and power. So too can we confirm through the thought of such great masters as Wonhyo, Uisang, Jinul, Hyujeong and others a key feature of Buddhism: its power to encourage people to live harmoniously with each other through mutual understanding and respect.

The current strengthening of the traditions of Buddhist meditation practice and the revitalization of the wider Korean Buddhist community through education and propagation derive in large measure from the availability of accurate, vernacular translations of the classics of the sages of old, so that we too may be imbued with the wisdom and compassion found in their writings. When the lessons of these classics are made available to a contemporary audience, they can serve as a compass to guide us toward mutual understanding so that we may realize the common good that unifies us all.

Compilation of this thirteen-volume English-language edition of *The Collected Works of Korean Buddhism* is an especially monumental achievement. To take on the task of translating these classics into English, global experts on Korean Buddhism were recruited according to their areas of expertise and were asked to consult with the scholars preparing the new Korean translations of these texts when preparing their own renderings. Though some English translations of Korean Buddhist texts have been made previously, this is the first systematic attempt to introduce to a Western audience the full range of Korean Buddhist writing. The compilation committee also sought to implement strict quality control over the translations by employing a traditional multiparty verification system, which encouraged a sustained collaboration between the Korean and English teams of translators.

This English translation of the *Collected Works* will serve as the cornerstone for the world-wide dissemination of knowledge about the Korean Buddhist tradition, which has heretofore not garnered the recognition it deserves. Together with international propagation efforts, Korean traditional temple experiences, and the temple-stay program, the English translation of the *Collected Works* will make an important contribution to our ongoing efforts to globalize Korean Buddhism. To facilitate the widest possible dissemination of both the Korean and English versions of this compilation, digital editions will eventually be made available online, so that anyone who has access to the Internet will be able to consult these texts.

Among all types of giving, the most precious of all is the gift of Dharma, and it is through sharing these teachings that we seek to spread the wisdom and compassion of Korean Buddhism, as well as the spirit of mutual understanding and unity, to people throughout the world. Our efforts to date have been to secure the foundation for the revitalization of Korean Buddhism; now is the time for our tradition to take flight. *The Collected Works of Korean Buddhism* appears at an opportune moment, when it will be able to serve as a guiding light, illuminating the way ahead for Korean Buddhism and its emerging contemporary identity.

To all those who worked indefatigably to translate, edit, and publish this collection; to the compilation committee, the researchers, translators, proofreaders, editors, and printers; and to all the administrative assistants associated with the project, I extend my deepest appreciation and thanks. Finally, I rejoice in and praise the indomitable power of Venerable Jikwan's vow to complete this massive compilation project.

With full sincerity, I offer this heartfelt wish: may all the merit deriving from this monumental work be transferred to the Buddhas, the bodhisattvas, and all sentient beings.

Haebong Jaseung (海峰 慈乘)
33rd President of the Jogye Order of Korean Buddhism
President, Compilation Committee of Korean Buddhist Thought
January 20, 2010 (2554th year of the Buddhist Era)

Preface to the English Edition of *The Collected Works of Korean Buddhism*

Buddhism has nearly a 1,700-year history in Korea and the tradition continues to thrive still today on the peninsula. Buddhism arrived in Korea from India and China by at least the fourth century C.E. and the religion served as the major conduit for the transmission of Sinitic and Serindian culture as a whole to Korea. But Korean Buddhism is no mere derivative of those antecedent traditions. Buddhists on the Korean peninsula had access to the breadth and depth of the Buddhist tradition as it was being disseminated across Asia and they made seminal contributions themselves to Buddhist thought and meditative and ritual techniques. Indeed, because Korea, like the rest of East Asia, used literary Chinese as the lingua franca of learned communication (much as Latin was used in medieval Europe), Korean Buddhist writings were disseminated throughout the entire region with relative dispatch and served to influence the development of the neighboring Buddhist traditions of China and Japan. In fact, simultaneous with implanting Buddhism on the peninsula, Korean monks and exegetes were also joint collaborators in the creation and development of the indigenous Chinese and Japanese Buddhist traditions. *The Collected Works of Korean Buddhism* seeks to make available in accurate, idiomatic English translations the greatest works of the Korean Buddhist tradition, many of which are being rendered for the first time into any Western language.

The thirteen volumes of this anthology collect the whole panoply of Korean Buddhist writing from the Three Kingdoms period (ca. 57 C.E.–668) through the Joseon dynasty (1392–1910). These writings include commentaries on scriptures as well as philosophical and disciplinary texts by the most influential scholiasts of the tradition; the writings of its most esteemed Seon adepts; indigenous collections of Seon *gongan* cases, discourses, and verse; travelogues and historical materials; and important epigraphical compositions. Where titles were of manageable length, we have sought to provide the complete text of those works. Where size was prohibitive, we have instead offered representative selections from a range

of material, in order to provide as comprehensive a set of sources as possible for the study of Korean Buddhism. The translators and editors also include extensive annotation to each translation and substantial introductions that seek to contextualize for an English-speaking audience the insights and contributions of these works.

Many of the scholars of Korean Buddhism active in Western academe were recruited to participate in the translation project. Since the number of scholars working in Korean Buddhism is still quite limited, we also recruited as collaborators Western specialists in literary Chinese who had extensive experience in English translation.

We obviously benefitted enormously from the work of our Korean colleagues who toiled so assiduously to prepare the earlier Korean edition of these *Collected Works*. We regularly consulted their vernacular Korean renderings in preparing the English translations. At the same time, virtually all the Western scholars involved in the project are themselves specialists in the Buddhist argot of literary Chinese and most already had extensive experience in translating Korean and Chinese Buddhist texts into English. For this reason, the English translations are, in the majority of cases, made directly from the source texts in literary Chinese, not from the modern Korean renderings. Since translation always involves some level of interpretation, there are occasional differences in the understanding of a passage between the English and Korean translators, but each translator retained final authority to decide on the preferred rendering of his or her text. For most of the English volumes, we also followed the collaborative approach that was so crucial in preparing the Korean translations of these *Collected Works* and held series of meetings where the English translators would sit together with our Korean counterparts and talk through issues of terminology, interpretation, and style. Our Korean collaborators offered valuable comments and suggestions on our initial drafts and certainly saved us from many egregious errors. Any errors of fact or interpretation that may remain are of course our responsibility.

On behalf of the entire English translation team, I would like to express our thanks to all our collaborators, including our translators Juhn Young

Ahn, Robert Buswell, Michael Finch, Jung-geun Kim, Charles Muller, John Jorgensen, Richard McBride, Jin Y. Park, Young-eui Park, Patrick Uhlmann, Sem Vermeersch, Matthew Wegehaupt, and Roderick Whitfield; as well as our philological consultants Chongdok Sunim, Go-ok Sunim, Haeju Sunim, Misan Sunim, Woncheol Sunim, Byung-sam Jung, and Young-wook Kim. We are also appreciative to Ven. Jaseung Sunim, the current president of the Jogye Order of Korean Buddhism, for his continued support of this project. Our deepest gratitude goes to Ven. Jikwan Sunim (May 11, 1932–January 2, 2012), one of the most eminent monks and prominent scholars of his generation, who first conceived of this project and spearheaded it during his term as president of the Jogye Order of Korean Buddhism. Jikwan Sunim's entire career was dedicated to making the works of Korean Buddhism more accessible to his compatriots and better known within the wider scholarly community. It is a matter of deep regret that he did not live to see the compilation of this English version of the *Collected Works*.

Finally, it is our hope that *The Collected Works of Korean Buddhism* will ensure that the writings of Korean Buddhist masters will assume their rightful place in the developing English canon of Buddhist materials and will enter the mainstream of academic discourse in Buddhist Studies in the West. Korea's Buddhist authors are as deserving of careful attention and study as their counterparts in Indian, Tibetan, Chinese, and Japanese Buddhism. This first comprehensive collection of Korean Buddhist writings should bring these authors the attention and sustained engagement they deserve among Western scholars, students, and practitioners of Buddhism.

Robert E. Buswell, Jr.
Distinguished Professor of Buddhist Studies, University of California, Los Angeles (UCLA)
Chair, English Translation Editorial Board, *The Collected Works of Korean Buddhism*
May 20, 2012 (2556th year of the Buddhist Era)



Portrait of Master Wonhyo. Property of Bunhwangsa



Master Wonhyo, lecturing on the *Vajrasamādhi-sūtra*



“Hwaom Yeongi”: Wonhyo depicted parting from Uisang after attaining enlightenment on his intended trip to the Tang



法華經宗要序

海東元曉法師述

妙法蓮華經者斯乃十方三世諸佛出世之大意九道
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宗要 一

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"Doctrinal Essentials of the Lotus Sutra" Property of Seonam-sa, Suncheon



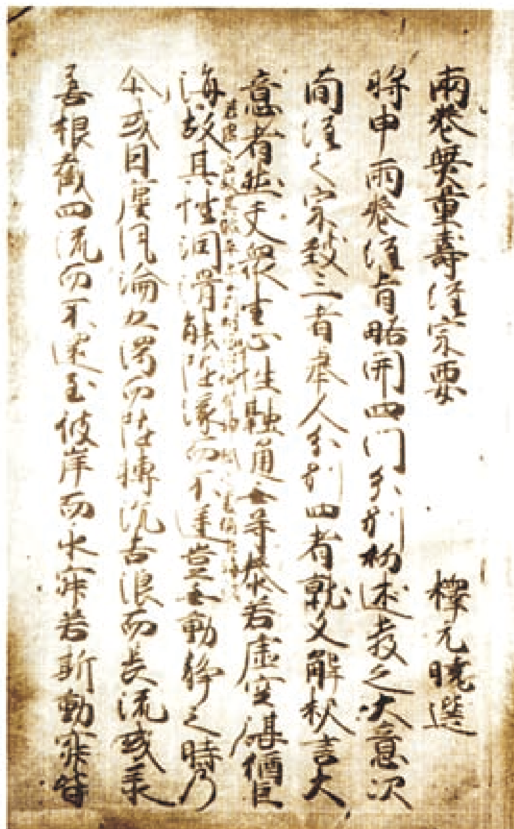


“Seodang Hwasang bi” (Epitaph of the Reverend Seodang).
Upper part and rubbing. Property of Dongguk University Museum



The Stone Stupa at Bunhwangsa, the temple where Wonhyo did the bulk of his writing




兩卷無量壽經宗要　釋元曉撰
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“Doctrinal Essentials of the Two-Roll Sutra of Immeasurable Life” (Yanggwon Muryangsugyeong jong-yo). Property of Kosanji, Japan

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Acknowledgments

On behalf of my fellow translators, Jin Park and Sem Vermeersch, I would like to express my sincere thanks to all those whose efforts contributed to the production of this volume. Most important is Ven. Jigwan, former president of the Jogye Jong, who showed great foresight in putting the energies of the main school of Korean Buddhism behind this project. His vision and support were the basic condition for the project's initiation. On a broader scale, the Korean editorial and planning team provided the concrete framework for the project's completion.

In the process of translating the texts contained in Volume One, we were fortunate to be able to work closely with the members of the Korean translation team. The members of the Korean team carefully compared our English manuscripts with the Korean version, after which we worked through the differences in a series of intensive workshops. The end result of this careful scrutiny and discussion is a high degree of confidence that we have produced a very high quality translation—along with a detailed annotation of our work on the source texts.

The central figure in the cross-proofreading and workshop sessions was Haeju Sunim, editor of the Korean volume, whose office served as the main workplace. Ven. Haeju's outstanding abilities in reading Buddhist classical Chinese were evidenced throughout, and in addition to the benefit of improving our manuscripts, we were able to learn much from her approach to the reading and interpretation of these texts. Most of the early portions of the general introduction are based on her introduction to the Korean translations. The two other main participants in our sessions from the Korean team, Misan Sunim and Chongdok Sunim, in addition to being first-rate scholars of Buddhism, have superb English skills, and were thus able to offer many helpful suggestions regarding the style, as well as the content, of the English translations. Our study session on the Beophwa jong-yo was led by Dr. Sang-hee Lim, a specialist on this text, and we greatly benefited from her expertise. The quality of our sessions was also greatly enhanced

by the contributions of Ven. Haeju's graduate students, who, in addition to participating actively in the workshop sessions themselves, worked hard to prepare all the texts in advance, and do the bulk of the preliminary comparisons between the Korean and English renderings. Most important in this regard was Mr. Won-sup Choe, who has already shown himself to be an accomplished scholar.

Our sincere thanks also go to the project secretaries. Workshop scheduling, travel arrangements, and other details of our work were handled at first by Dr. Jong-in Kim , and later by Mr. Jaesung Kim. Jaesung was also an active and helpful participant in some of our workshop sessions.

We are honored to have been invited to work on such an auspicious project, and especially to be involved in the production of its first volume, which focused on Korea's most important Buddhist thinker, Wonhyo.

元曉

WONHYO
SELECTED WORKS

I

INTRODUCTION

Ven. Haeju and A. Charles Muller

This volume, devoted exclusively to Wonhyo, is the first in a series being produced by the Jogye Order of Korean Buddhism with the aim of providing a solid introduction to the seminal writings of Korean Buddhists from early times up to the present through selected translations primarily from the *Collected Works of Korean Buddhism* (*Hanguk bulgyo jeonseo* 韓國佛教全書—hereafter abbreviated as *HBJ*).[1] In this volume we have included, along with an anthology of Wonhyo's writings, selections from various accounts of his life, some of which are from sources outside the *HBJ*, with the intent of allowing the reader a significant glimpse into his life as well as his works. We have attempted to provide a set of writings that provides a balanced and representative sampling, allowing a view into the core of Wonhyo's thought. This includes the prefaces and prolegomena of several works, two complete "doctrinal essentials" commentaries on two texts, and three short works of exhortation to faith and practice.

Wonhyo examined the broad range of Mahāyāna doctrines in a systematic, rational, thoroughgoing, and insightful manner. In addition to the breadth of his scholarly mastery of the Mahāyāna system, he possessed excellent skills in literary Chinese, and the combination of these talents allowed his writings to bring a profound influence on the development of Buddhism in East Asia—in China and Japan, as well as his own homeland.[2] The aim of this present series is to offer a broader introduction to Korean religious and philosophical thought as a whole, and since Wonhyo represents only a part of this broad spectrum, we have limited our own presentation of his works to a single volume. Thus we have left out the major portion of his writings, carefully selecting what we consider to be a reasonably representative sampling.

1 Published by Dongguk University Press in 1979.

2 The introduction of Wonhyo as a major Korean Buddhist figure to the West began in the late 1970s and early 1980s, with the pace of this introduction having been significantly accelerated with the appearance of the International Wonhyo Translation Project, initiated in 1997 under the cosponsorship of Dongguk University and SUNY Stony Brook. The first concrete results of this project appeared with the 2007 publication of the *Geumgang sammae gyeong*, translated by Robert E. Buswell as *Cultivating Original Enlightenment: Wonhyo's Exposition of the Vajrasamādhi-sūtra* (*Kumgang Sammaegyong Non*), International Association of Wonhyo Studies' Collected Works of Wonhyo, vol. 1 (Honolulu: University of Hawai'i Press, 2007).

Wonhyo's Life

Although there is no extant biographical source for Wonhyo that can be said to be truly comprehensive, scholars have been able to construct a general outline of his life based on several fragmentary accounts.[3] Wonhyo was born in the thirty-ninth year of the Jinpyeong reign (617). His secular family name was Seol 薛. His grandfather was called Ingpi Gong 仍皮公 (or Jeokdae Gong 赤大公) and his father was called Tamnal Namal 談捺乃末 (namal 乃末 was the name of an official rank). He chose the name Wonhyo himself, indicating his desire to be the light of Buddhism, as the term was used in his locality to mean "daybreak."

3 The most complete among these is that found on the Goseonsa Seodang Hwasang tapbi (Stūpa of the Reverend Seodang [Wonhyo] from Goseon Temple 高仙寺誓幢和尚塔碑), a stone monument on which was written a short biographical sketch of Wonhyo. Composed approximately a hundred years after his death, it is the earliest extant account of his life. The upper and lower parts, which had been broken off from each other, were discovered separately. The lower part was discovered in three smaller pieces in Goseonsa, Amgok Village, Naedongmyeon, Weolseonggun, Gyeongju city, on May 9, 1915; the upper part was discovered in the vicinity of the Dongchansa ruins in Gyeongju city in 1968. The lower part is presently kept in the National Central Museum of Korea, and the upper part is kept in the Dongguk University Museum. The other significant partial accounts include (1) *Wonhyo bulgi* (Wonhyo the Unbridled 元曉不羈), contained in the *Samguk yusa* 三國遺事 (*HBJ* 6.347b17–348b19); (2) the *Silla guk Hwangyongsa Wonhyo jeon* (Biography of Wonhyo of Hwangyongsa in the Tang Dominion of Sill 唐新羅國黄龍寺元曉傳) in the *Song gaoseng zhuan* (Song Biographies of Eminent Monks; T 2061.50.729a3–c3); (3) *Dang Silla guk Uisang jeon* (Biography of Uisang from the Tang Dominion of Silla 唐新羅國義湘傳) in the *Song gaoseng zhuan* (T 2061.50.730a6–b29); (4) The *Wonhyo guksa jeon* (Biography of National Preceptor Wonhyo 元曉國師傳) in the *Dongsa yeoljeon* (Biographies of Eastern Masters 東師列傳; *HBJ* 10.996b13–c16). All of these are translated in this volume. Fragmentary accounts of Wonhyo's life can be also found in the *Zongjing lu* (Record of the Axiom Mirror 宗鏡錄; T 2016.48.477a22–28), in the *Linjian lu* (Record of the Forest 林間錄; XZJ 148.590a2–9), in the *Uisang jeongyo* (Uisang Transmits the Teachings 義湘傳教; *HBJ* 6.348b20–349c22) and the *Sabok bureon* (Snake Boy Does Not Talk 蛇福不言) from the *Samguk yusa* (*HBJ* 6.349b23–350a19). Biographical data for the study of the life of Wonhyo was compiled by Gim Yeongtae 金煐泰 in his *Wonhyo yeon-gu saryo chongnok* (Seoul: Wonhyo hak yeonguwon, Janggyeonggak, 1996). In this book Professor Gim assembled all the material related in whole or part to material on the life of Wonhyo, arranged in detailed tables.

Although the precise date of Wonhyo's ordination is not recorded, it is thought that he was ordained at about the age of fifteen (632)[4] and subsequently studied under a number of accomplished teachers. From the vast scope of his numerous writings, it is obvious that he had full access to developments in the various forms of Buddhist doctrine being studied in China at that time. Wonhyo is said to have studied the *Lotus Sūtra* with the eminent monk Nangji,[5] and in the process of his commentarial work often consulted with the monk Hyegong.[6] He is also recorded as having studied the *Nirvāṇa Sūtra and Vimalakīrti-sūtra* together with Bodeok and Uisang respectively.[7]

The most often cited episode from Wonhyo's life among these hagiographies is that of his attempt to go to study in Tang China—a common desire of Korean monks for a number of centuries. According to one account, Wonhyo was motivated to make this trip primarily to gain access to the new Yogâcāra teachings that were being introduced through the translations of Xuanzang 玄奘 (602–664). But before even leaving Silla, Wonhyo apparently lost his interest in taking this trip, returning home.

According to the hagiographical accounts, what stopped Wonhyo from pursuing this opportunity to go to the Tang was none other than a major awakening experience. As the story goes, when Wonhyo and his colleague Uisang arrived at their port of embarkation, their ship's departure was delayed by inclement weather. Caught in the rain and without a place to stay, they took shelter for the night in a nearby cave where they found gourds from which to drink, and so were able to get a decent night's sleep. It was

4 There is only one extant concrete account of Wonhyo's year of entry into the saṃgha, which is found in the biography of Wonhyo contained in the *Song Version of the Biographies of Eminent Monks* 宋高僧傳. There it says he entered into the order in the year of Guancai, meaning something like "putting up the hair" or "braiding the hair"—i.e.—a kind of coming-of-age ritual, usually around sixteen (or fifteen Western age) (T 2106.50.730a7–8).

5 "Nangji Seungun Bohyeon su," *Samguk yusa*, 朗智乘雲普賢樹, T 2039.49.1015a29 ff.

6 "Ihye dongjin," *Samguk yusa*, 二惠同塵, T 2039.49.1004b10 ff.

7 "Bojangbongno Bodeok iam," *Samguk yusa*, 寶藏奉老普德移庵, T 2039.49.988b18 ff.

only at the first light of dawn that they realized that the cave in which they stayed was actually a tomb, and that the "gourds" from which they had drunk were human skulls. The continued storm delayed their departure for another day, and they were forced to spend another night in the same cave. During their second night in the cave they were unable to sleep, being plagued by ghosts and nightmares. As Wonhyo reflected on this experience, he suddenly became deeply aware of the extent to which his perception of the world was based on the condition of his own mind. He experienced a great awakening to the principle of Consciousness-only, after which he decided that there was, after all, no need to go to China in search of the dharma. He explained his experience thus: "Because of the arising of thought, various phenomena arise; since thought ceases, a cave and a grave are not two" 心生故種種法生，心滅故龕墳不二.[8]

This is a reference to the verse in the *Awakening of Mahāyāna* Faith that says when a thought arises, all dharmas arise, and when a thought ceases, all dharmas disappear.[9] And so he said: "Since there are no dharmas outside the mind, why should I seek them somewhere? I will not go to the Tang."[10] As the content of his awakening, Wonhyo saw that since there was nothing outside his own mind, there was nothing special for him to seek in China. He returned home to Silla, where he began an affair with the princess Yoseok and returned to the secular life, taking the name of Layman of Minor Lineage. He is said to have subsequently devoted his energies to the spreading of Buddhism to the common people.

During this period Wonhyo is said to have followed an unstructured life, carrying out extensive commentarial work and delivering lectures while at the same time spending time in bars and brothels and playing the lute here and there. He is said to have slept in mausoleums, or the homes of the common people. Other times he engaged in seated meditation in the mountains or along the riversides, according to the inclinations of his own mind. It is

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8 This story is told in Uisang's biography in the *Song gaoseng zhuan*, starting on T 2061.50.729a3.

9 心生故種種法生、心滅故種種法滅。T 1666.32.577b22.

10 心外無法、胡用別求、我不入唐。 *Song gaoseng zhuan*, T 2061.50.729a3.

also said that the masses came to know how to gain the invisible aid of the Buddha through chanting his name through Wonhyo's teachings. Wonhyo died suddenly in at the age of seventy in the third lunar month of 686 at Hyeolsa 穴寺. His son Seol Chong brought his remains to Bunhwangsa (the temple with which Wonhyo had been primarily associated during his career), where he made a clay image and interred his ashes.

More than a hundred years after his death, during the reign period of Aejang 哀莊 (800–809), Wonhyo's grandson Seol Jung-eop 孫薛仲業 and Gakkan Gim Eonseung 角干金彥昇 (later to become King Heondeok 憲德王) were the central figures in the construction of the Goseonsa Seodang Hwasang tapbi 高仙寺誓幢和尚塔碑. In the eighth month of 1101, Sukjong of the Goryeo conferred on Wonhyo the posthumous title of National Preceptor of the Harmonization of Disputes 和諍國師.[11]

Wonhyo's Writings and Thought

Wonhyo's Writings and Their Structure

The Scope of Wonhyo's Works

Wonhyo was an extremely prolific writer, recorded as having composed

[11] From the *Goryeosa* (History of Goryeo), fasc. 11, sixth year of Sukjong, eighth month, Gyesajo. At this time, Wonhyo was given the posthumous title National Preceptor of Harmonization of Disputes and Uisang was given the title National Preceptor of the Perfect Teaching. It is thought that these two monks were conferred with these titles based on a petition to the emperor made by Uicheon. See Gim Sanghyeon, *Wonhyo yeon-gu* (Seoul: Minjoksa, 2000), pp. 290–291. Note that in the *Goryeosa*, the reference to Wonhyo as National Preceptor of the Harmonization of Disputes is written as 和靜國師 rather than 和諍國師. This notation is also seen in the subsequent *Dongsa yeoljeon*, which lists Wonhyo with the same title (*HBJ* 10.996c16). Gim Busik (1075–1151) of the Goryeo period in his Stele for the National Preceptor of the Harmonization of Disputes at Bunhwangsa (now kept in the Dongguk University Museum) also referred to Wonhyo by this name.

over two hundred fascicles in more than eighty works.[12] Among these, twenty-two are extant either in full or in fragments.[13] Here they are listed in the order in which they appear in the Hanguk bulgyo jeonseo.

1. *Doctrinal Essentials of the Great Perfection of Wisdom Sūtra* (*Daehyedo gyeong jong-yo* 大慧度經宗要) (1 fasc.; *HBJ* 1.480–487; T 1697)

2. *Doctrinal Essentials of the Lotus Sūtra* (*Beophwa jong-yo* 法華宗要) (1 fasc.; *HBJ* 1.487–494; T 1725.34.870c–875c)

3. Preface with the *Commentary to the Flower Ornament Sūtra* (*Hwaeom-gyeong so byeong seo* 華嚴經疏并序) (preface and fragment of fasc. 3 of 10 fasc.; *HBJ* 1.495–97)

4. Preface with the *Commentary to the Sūtra of Bodhisattvas Bead-Ornamented Primary Activities* (*Bosal yeongnak bon-eop gyeong so byeong seo* 菩薩瓔珞本業經疏并序) (preface and fasc. 1 of 3 original fasc.; *HBJ* 1.498–523)

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12 See Ishii Kōsei 石井公成, "Shiragi bukkyō ni okeru *Daijō kishinron* no igi: Gangyō no kaishaku wo chūshin to shite"「新羅佛教における(大乘起信論)の意義：元曉の解釋お中心として.」(The Significance of the *Awakening of Faith* in Silla Buddhism: Focusing on the Commentaries by Wonhyo) in Hirakawa Akira, ed., *Nyoraizō to Kishinron* (Tokyo: Shunjūsha, 1990) pp. 551–553. Gim Sanghyeon, *Yeoksa ro ingneun Wonhyo* (Reading Wonhyo through History) (Seoul: Goryeo Academy, 1994) pp. 186–189; Nam Dongsin, "Wonhyo ui daejung gyohwa wa sasang chegye" (Wonhyo's Proselytizing and Thought System) PhD. Diss. Seoul National University, 1995, pp. 111–116; Ishii Kōsei, *Kegon shisō no kenkyū* (Studies in Huayan Thought) (Tokyo: Shunjūsha, 1996) pp.195–197; Fukushi Jinin, "Wonhyo jeosul i han jung il samguk bulgyo e michin yeonghyang" (The Influences of Wonhyo's Writings on the Buddhism of the Three Countries of Korea, China, and Japan). (Ph.D. diss. Wongwang University, 2001), p. 21.

13 Twenty-two titles are listed in the first volume of the *HBJ*. Since the *Combined Version of the Commentaries on the Awakening of Faith* contained therein is actually constituted by two works, then we can count twenty-three extant works.

5. *Doctrinal Essentials of the Nirvāṇa Sūtra* (*Yeolban jong-yo* 涅槃宗要) (1 fasc.; *HBJ* 1.524–546; T 1769.38.239a-255c)

6. *Doctrinal Essentials of the Sūtra on Maitreya's Ascension* (*Mireuk sangsaeng gyeong jong-yo* 彌勒上生經宗要) (1 fasc.; *HBJ* 1.547–552; T 1773.38.299–303)

7. Preface to the *Commentary on the Saṇdhinirmocana-sūtra* (*Hae simmil gyeong so seo* 解深密經疏序) (preface from a work listed as being 3 fasc.; *HBJ* 1.553)

8. *Doctrinal Essentials of the Sūtra of Immeasurable Life* (*Muryangsugyeong jong-yo* 無量壽經宗要) (1 fasc.; *HBJ* 1.553–562; T 1747.37.125b–131c)

9. *Commentary on the Amitâbha Sūtra* (*Amitagyeong so* 阿彌陀經疏) (1 fasc.; *HBJ* 1.526–566; T 1759.37.348a7–350b27)

10. *The Path Where the Mind Plays in Bliss* (*Yusim allak do* 遊心安樂道) (1 fasc.; *HBJ* 1.566–580; T 1965.47.110–120)

11. *Essentials of Observing and Transgressing the Fundamentals of Bodhisattva Precepts* (*Bosal gyebon jibeom yogi* 菩薩戒本持犯要記) (1 fasc.; *HBJ* 1.581–583)

12. *Personal Notes on the Fundamentals of Bodhisattva Precepts in the Sūtra of Brahma's Net* (*Beommang gyeong bosal gyebon sagi* 梵網經菩薩戒本私記) (1 fasc.; *HBJ* 1.581–585; T 1907.45.918–921)

13. *Exposition of the Vajrasamādhi-sūtra* (*Geumgang sammae gyeong non* 金剛三昧經論) (3 fasc.; *HBJ* 1.604–676; T 1730.34.961a–1008a)

14. *Expository Notes on the Awakening of Mahāyāna Faith* (*Daeseung gisillon byeolgi* 大乘起信論別記) (2 fasc.; *HBJ* 1.677–697; T 1845.44.226a–240c)

15. *Commentary on the Awakening of Mahāyāna Faith* (*Daeseung gisillon so* 大乘起信論疏) (2 fasc.; *HBJ* 1.698–722; T 1844.44.202a–226a)

16. *Doctrine of the Two Hindrances* (*Ijangui* 二障義) (1 fasc.; *HBJ* 1.789–814)

17. *Critique of Inference* (*Pan biryang non* 判比量論) (fragments of 1 fasc. *HBJ* 814–817, XZJ 860)

18. *Commentary on the Discrimination of the Middle and the Extremes* (*Jungbyeon bunbyeollon so* 中邊分別論疏) (third fasc. Of 4 fasc.; *HBJ* 1.817–837)

19. *Reconciliation of Disputes in Ten Aspects* (*Simmun hwajaeng non* 十門和諍論) (fragments only from two original fasc.; *HBJ* 1.838–841)

20. *Awaken Your Mind and Practice* (*Balsim suhaeng jang* 發心修行章) (1 fasc.; *HBJ* 1.841–842)

21. *Great Vehicle Repentance for Indulgence in the Six Faculties* (*Daeseung yukjeong chamhoe* 大乘六情懺悔) (1 fasc.; *HBJ* 1.842a–844a; T 1908)

22. *Praise of Amitâbha's Realization of His Nature* (*Mita jeungseong ga* 彌陀證性歌) (1 section; *HBJ* 1.843)

We do not have precise dates for most of these works, but based on clues from citations within this corpus, citations *in* other works, and citations *of* other works, such as those of Xuanzang and Zhiyan, a plausible rough sequence can be extrapolated, which goes approximately like this: *Expository Notes to the Awakening of Mahāyāna Faith* → *Doctrine of the Two Hindrances* → Commentary to the *Awakening of Mahāyāna Faith* → *Doctrinal Essentials of the Sūtra on the Maitreya's Ascension* → *Commentary on the Discrimination between the Middle and the Extremes* | *Doctrinal Essentials of the Perfection of Great Wisdom* | *Critique of Inference* → *Doctrinal Essentials of the Sūtra of*

Immeasurable Life → *Doctrinal Essentials of the Nirvāṇa Sūtra* → *Exposition of the Vajrasamādhi-sūtra*, etc. It can be presumed that Huayan-related works such as the *Commentary on the Flower Ornament Sūtra* and the *Doctrinal Essentials of the Flower Ornament Sūtra* were written after 670.[14]

If we look at the list of even only Wonhyo's extant writings, the breadth of his interest and doctrinal mastery is striking, as he explicated almost all of the most important texts from the major Mahāyāna traditions being studied in China at the time, with the exception of Esoteric Buddhism. Doctrinal traditions covered in his works include the major Mahāyāna traditions of Prajñāpāramitā, Three-Treatise (Madhyamaka), Nirvāṇa, Tathāgatagarbha, Lotus, Tiantai, Vinaya, Pure Land, Yogâcāra, State Protection, Huayan, and Buddhist Logic. Wonhyo conducted extensive research on all of the major Mahāyāna scriptures and treatises of the time, along with their associated doctrines, with his own work advancing these studies significantly.

Doctrinal Essentials (*jong-yo* 宗要)

A special aspect of Wonhyo's personal commentarial technique, as compared to that of his Chinese colleagues are his "doctrinal essentials" (essay-type commentaries that focus on the most essential doctrinal problems of the text) and the poetic prolegomena (*daeui* 大意) that open up each commentary, drawing the reader's attention to the quintessential teaching of the text to be explicated. In his doctrinal essentials, Wonhyo offers a condensed inquiry into the problems of the sūtra or treatise, articulating the important points of connection between the subject text and related texts, after which he takes up key passages for special treatment. However, as distinguished from a standard commentary, he does not enter into a line-by-line explication of the text.

In the rest of the exegesis, Wonhyo usually explicates the title and explains its doctrinal themes in relation to the dominant strands seen in

14 Seok Giram, "Wonhyo ui Bobeop Hwaeom sasang yeon-gu" (A Study of Wonhyo's Universal Hwaeom Thought) (Ph.D. dissertation, Dongguk University 2003), pp. 30–42.

other relevant works, especially in terms of where the content of the work might fit into the popular doctrinal taxonomies of the period. He annotates the text with these points in mind. A distinctive characteristic in Wonhyo's commentaries and other treatises is his discussion of a doctrinal theme as expressed in the writings of a certain sect. His purpose was to fully examine and analyze the theme or position as fairly and thoroughly as possible; he rarely attempted to defend a certain doctrinal position or to advocate one over another. Instead, he endeavored to elaborate the variety of positions taken up by past and contemporary scholars, fully clarifying their various problematic points, usually seeking to understand why a certain scholar chose to place greater emphasis on his or her chosen perspective. He would then show how when the underpinnings for each chosen position were fully grasped, there was no conflict.

Prolegomena (*daeui*)

The "prolegomenon" is a distinctive literary form that appears in almost all of Wonhyo's works. The Sino-Korean *daeui* 大意 means, in this case, the "overall sense" or the "central issue" that the subject text aims to articulate. This is the opening section of his works, after which comes a standard explanation of the title, along with a summary of the core doctrines, after which comes a fuller treatment of what he takes to be the problematic issues of the text.

Most of Wonhyo's prefaces 序 start off with the format of a statement such as "First I will explain the general sense," "I will briefly explain the general sense," and so forth. After this, Wonhyo presents, in compact form, his own perspective on the subject text. In some cases the prolegomenon is not explicitly labeled with the term daeui, such as in his *Commentary on the Awakening of Mahāyāna Faith*, where this section of the text is entitled "showing the essence of the doctrine." This tersely flowing mode of discourse is similar in style to that of the "mystic discussions" 玄談 found in the Daoist tradition. It is different from a standard, discursive type of preface, most importantly in its being very poetic and lively in style. Because of their

beauty, profundity, and distinctive character, Wonhyo's prolegomena have been a perennial topic of research by specialist scholars of Buddhism and literature in Korea.

In terms of the philosophical and hermeneutical character of Wonhyo's approach, scholars have commonly identified the three interrelated concepts of *gae-hap* (開合 opening/sealing, synthesis/analysis, etc.), *tong* (通 interpenetration), and *che-yong* (體用 essence-function) as being evident throughout all of his works, and these are especially prominent in his prolegomena.[15] Each prolegomenon translated in this book starts off by expressing the gist, the core subject, and the controversial doctrinal problems of the scripture that Wonhyo is examining.

It is indeed unfortunate that so many of Wonhyo's full commentaries are lost. Since the cryptic sentences in the prolegomena quite often refer to important concepts that are addressed in his main explication of the text, in the cases where all that remains of the text is its prolegomenon, these remaining prolegomena end up having critical value for trying to guess what Wonhyo might have said in these commentaries. On the other hand, since we do not have the commentaries to refer to, it is often difficult to fully grasp the references made in the text of the prolegomena, which adds difficulty to the effort of translation. Nevertheless, despite the shortcomings that may be found in our translations, it is our belief that the readers of these prolegomena will share our evaluation of them as superb works of literature.

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15 For a discussion of the role of the concepts of gae-hap and tong, see the 1966 essay by Bak Jonghong, "Wonhyo ui cheolhak sasang." This first appeared in *Hanguk bulgyo sasang* (Seoul: Ilsinsa) pp. 59–88, and has been made available to the English speaking audience through the translation by Robert Buswell with the title "Wonhyo's Philosophical Thought" in *Assimilation of Buddhism in Korea: Religious Maturity and Innovation in the Silla Dynasty*, ed. Lewis R. Lancaster and C. S. Yu (Berkeley, Calif: Asian Humanities Press, 1991), pp. 47–103. For a discussion of the role of these two concepts, plus the role of che-yong, see Park, Sung Bae, "Silla Buddhist Spirituality," in *Buddhist Spirituality: Later China, Korea, Japan and the Modern World,* ed., Takeuchi Yoshinori (New York: Crossroad, 1999), pp. 57–78.

Logic and Modes of Inquiry

Wonhyo's writing exhibits a few different discernible modes of prose and poetic style. These are sometimes associated with a particular philosophical influence seen in his texts or a distinctive type of hermeneutic or discursive approach, of which several intertwining modes can be identified. One of the first forms of writing/thinking that can be discerned in the writings of Wonhyo is a rhetorical mode that clearly shows Daoist influences, most notably from the *Daode jing*, and even more specifically, from its first chapter.[16] This lyrical mode, especially seen in the prolegomena, serves mainly to elaborate and praise the attributes of the teaching, Mahāyāna, and so forth. It is powerful in its application for the description of something wondrous and inconceivable, and is usually not intended to argue a specific doctrinal position. The verses that serve to comprise the prolegomena are invariably accompanied by or blended with an exercise in inconceivability using examples of space, time, and so on, as can be seen, for example, in the prolegomenon to the *Hwaeom gyeong so* (*HBJ* 1.495a6–10).

Another prominent form of discourse that is ubiquitous in Wonhyo is a paradoxical logic, such as one might see in works of the Prajñāpāramitā genre that goes something like "Since there is nothing that is shown, there is nothing that is not shown. Since there is nothing to attain, there is nothing that is not attained 無所示故、無所不示。無所得故、無所不得 (*HBJ* 1.480a16–17). This style is reminiscent of works such as the *Diamond Sūtra*. That is, rather than taking a point to the limit of its logical extension, as in the Daoist mode discussed above, it relies on oppositional statements that are based on an understanding of *śūnyatā*. This characteristic often ends up being indistinguishable from another favorite approach, the "negation of negation" as seen in Mādhyamika logic. The importance of Mādhyamika logic, especially that of double negation, cannot be understated, as it appears

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16 Although primarily focusing on Mādhyamika influences, Jörg Plassen has identified a much broader range of Daoist sources for this style of Wonhyo's writing in his article "Entering the Dharma-gate of Repeated Darkening: Towards a Reassessment of *Hwajaeng* in its Chinese Context") in *Korean Buddhism in East Asian Perspectives*, (Seoul: Jimoondang, 2007).

throughout Wonhyo's writings, and not only in his prolegomena. At the same time it should be noted that it is, like his other rhetorical modes, not something that he adheres to exclusively; it does not broadly govern his writing, since his prose never continues long in a thoroughly apophatic mode.

Mixed in with these modal borrowings from classical Chinese and Indian Buddhist modes of discourse are East Asian traditional approaches, such as interpenetration (*tong* 通) and essence-function (*che-yong* 體用). These are used within Wonhyo's own characteristic method of analyzing and synthesizing (*gae-hap* 開合) toward the purpose of bringing about a conclusion that is characterized as the harmonization of doctrinal disagreements (*hwajaeng* 和諍). Wonhyo moves flawlessly between these modes, combining them to achieve his final goal of confirmation of the integrity of the Mahāyāna system.

Prominent Aspects of Wonhyo's Thought

Harmonization of Disputes and Interpenetrated Buddhism

The period of Wonhyo's birth, study, and propagation of Buddhism was concurrent with the era of the consolidation of the three kingdoms under the Unified Silla dynasty. At a time such as this when the people had suffered long under the impoverishment and confusion associated with the turmoil undergone in the unification process, Wonhyo acutely felt their pain, and took it as his own responsibility to do what he could to remove their suffering. While this point has nothing to do with his later being honored with the title National Teacher of Harmonization, this kind of influence of his thought and morality still shows its influence in the present day.[17]

17 See Jeon Horyeon (Ven. Haeju), "Wonhyo ui hwajaeng gwa Hwaeom sasang" (Wonhyo's Harmonization of Disputes and Huayan Thought) in *Hanguk bulgyo hak*, vol. 43 (Seoul: Association of Korean Buddhist Studies, 1998), pp. 155–156.

Wonhyo, without being affiliated with any particular school or doctrinal tradition, applied himself to the explication of all the major Mahāyāna source texts that were available at the time, and in doing had a major influence on East Asian Buddhism. The key terms that are used by modern scholars to represent the features of his overall approach as seen in his writings are "harmonization of disputes" (*hwajaeng* 和諍) and "interpenetrated Buddhism" (*tong bulgyo* 通佛教).

As a methodological approach, hwajaeng refers to Wonhyo's relentless pursuit of ostensibly variant or conflicting Buddhist doctrinal positions, investigating them exhaustively until identifying the precise point at which their variance occurs and then showing how differences in fundamental background, motivation, or sectarian bias on the part of the proponent of that particular doctrinal position led to the production of such apparent contradictions. Wonhyo carries out this process repeatedly, in every extant commentary, in every essay and treatise—to an extent, to our knowledge, not seen in the works of any other East Asian exegete. Thus, it is not surprising that he was known in East Asia as the "reconciler of doctrinal disputes." In his view of Buddhism as a vast, interpenetrated doctrinal system, Wonhyo could not tolerate loose ends. Thus, when perceiving apparent disagreements in certain strata or families of texts, he could not be satisfied with merely stopping at some arbitrary point and constructing a doctrinal taxonomy (*pangyo* 判教) to close the case.[18] He never judges any proposition to be

18 There is, in fact, a *pangyo* system ascribed to Wonhyo in Fazang's *Huayanjing tanxuan ji* (T 1733.35.111a23–27), but we should be careful not to take this as an indication that Wonhyo was seriously involved in the work of doctrinal classification, as: (1) nowhere else in Wonhyo's extant corpus do we find anything indicating his having created, or having placed emphasis on, a doctrinal classification system; (2) if we read Wonhyo's works extensively, it would seem that his entire approach is antithetical to the work of compartmentalization; and, most important, (3) in the final lines of his *Doctrinal Essentials of the Nirvāṇa Sūtra* (K. *Yeolban jong-yo*) he says: "You should know that the Buddha's meaning is deep and profound without limit. So if you want to divide the scriptural meaning into four teachings, or limit the Buddha's intent with five periods, then this is like using a snail shell to scoop out the ocean, or trying to see the heavens through a narrow tube." (*HBJ* 1.547a.18–21; T 1769.38.255c5–6) Here Wonhyo also takes a slight jab at Zhiyi (智顗 538–597), associating him with this kind of practice.

ultimately correct: it is only determined to be valid or invalid from a given standpoint. Wonhyo then lays out his own argument in contradistinction to the attached views he has previously elaborated.

One of the most concentrated and sustained examples of this kind of approach can be seen in Wonhyo's *Simmun hwajaeng non* (十門和諍論; Ten Approaches to the Reconciliation of Doctrinal Disputes),[19] for which we unfortunately only have fragments from the beginning portion. This is one of Wonhyo's very few works that is not a commentary and is not composed for the purpose of resolving a singular doctrinal theme. It is rather a methodological exercise that selectively utilizes Mādhyamika and Dignāgan logic, interwoven with the motifs of the major Mahāyāna scriptures, including the *Lotus Sūtra*, *Nirvāṇa Sūtra*, *Yogâcārabhūmi-śāstra*, *Prajñāpāramitā Sūtra*, and so on. As in his other works, his point is to work through ostensibly conflicting doctrinal problems through rigorous logic to clarify their content, reveal their underpinnings, and ultimately demonstrate their compatibility with the Mahāyāna Buddhist system as a whole. At the same time, while fully investigating all the disputes and pending issues that appeared between schools and their scriptures and treatise, as well as differences in current trends of thought, Wonhyo used the discussion of these variant positions to clearly establish his own position.

In the *Simmun hwajaeng non*, which is often taken to be the most representa-tive text for showing his methodological approach, Wonhyo takes up ten seminal doctrinal issues seen under discussion in East Asian Mahāyāna at this time, the first three of which can also be found taken up in his other writings. Because the *Simmun hwajaeng non* exists only in

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[19] *HBJ* 1.838a–840c. The Goseonsa Seodang hwasang tapbi mentions only two of Wonhyo's works: the *Simmun hwajaeng non and the Hwaeom jong-yo* (Doctrinal Essentials of the Flower Ornament Sūtra; not extant). This information is found in "Goseonsa Seodang hwasang tapbi," in Cho Myeonggi, ed., *Wonhyo Daesa jeonjip* (The Complete Works of Wonhyo) (Seoul: Boryon-gak, 1978), p. 661, lines 10-13. This is a fact of some significance, given the extensive influence of some of his commentarial works, such as his commentaries on the *Awakening of Faith*, *Nirvāṇa Sūtra*, and *Vajrasamādhi-sūtra*. A translation of this text is available on Charles Muller's website at <http://www.acmuller.net/kor-bud/simmun_hwajaeng_non.html>

fragments, we do not know the full list of ten topics that he treated.[20] Some scholars have suggested that Wonhyo chose to elaborate these problematic issues under ten topics as an acknowledgment of his appreciation for Huayan, as ten is considered to be a perfect number in Huayan, where it is understood to contain limitless meanings. This may be the case, but it should be noted that there is nothing special about the content or style of the discourse itself that would indicate any special reference to Huayan.

Wonhyo's fundamental concern with the harmonization of disputes is not only seen in this text, but pervades every corner of his extant writings.[21] It is especially easy to see the operation of Wonhyo's harmonization thought in the prolegomena to his commentarial works. As an example, in the *Doctrinal Essentials of the Nirvāṇa Sūtra*, the core concept of nirvāṇa elaborated by the *Nirvāṇa Sūtra* is discussed from the perspective of expedient means through the mode of harmonization. In clarifying the "general sense" of the sūtra, it is described as the device through which the various disputes of all philosophers are reconciled 和百家之異諍.[22]

In the section where he clarifies the "general sense" of the *Awakening of Mahāyāna Faith* in his *Expository Notes on the Awakening of Faith*, as

20 The table of contents has been hypothetically reconstructed based on various citations in other works. Sources for these hypothetical restorations of these ten topic headings include (1) "Wonhyo ui *Simmun hwajaeng non* sasang yeon-gu" (Dongbang sasang, vol. 1: *Wonhyo yeon-gu non seonjip*, no. 9 [Seoul: Jung-ang Seungga Daehak, Bulgyo Sahak Yeon-gu so, 1993], p. 283 ff.; (2) Gim Unhak "Wonhyo ui hwajaeng sasang" (Seoul: *Bulgyo hakbo*. 15 [1978], p. 177); (3) I Manyong, *Wonhyo ui sasang: Wonhyo Daesa ui Simmun hwajaeng non* (Seoul: Jeonmangsa, 1983), p. 177; (4) O Beob-an *Wonhyo ui hwajaeng sasang yeon-gu*. (Wonhyo's Theory of Harmonization) (Seoul: Hongbeobwon, 1988), pp. 83–108.

21 Satō Shigeki, in his *Wonhyo ui hwajaeng nolli: Mui pulsuil sasang* (Wonhyo's Logic of Doctrinal Reconciliation: "nondual without guarding the one" thought) (Seoul: Minjoksa, 1996) lists as clear examples of works that utilize the logic of harmonization, the *Commentary on the Awakening of Mahāyāna Faith, Expository Notes, Doctrinal Essentials of the Nirvāṇa Sūtra, Doctrinal Essentials of the Lotus Sūtra, Reconciliation of Disputes in Ten Aspects, Exposition of the Vajrasamādhi-sūtra, Doctrine of the Two Hindrances, Doctrinal Essentials of the Great Perfection of Wisdom*. However, we can also identify the usage of this logic in just about everything else he wrote.

22 *HBJ* 1.524a17.

distinguished from the *Mūlamadhyamaka-kārikā* and the *Dvādaśanikāya-śāstra*, which are composed exclusively in the mode of negation, as well as the *Yogâcārabhūmi-śāstra* and *Mahāyānasaṃgraha-śāstra*, which he sees as operating in a positing mode, Wonhyo introduces the *Awakening of Mahāyāna Faith* as the text that posits and negates freely, being the patriarchal source of all doctrines and the chief arbitrator of all debates.[23]

In his *Exposition of the Vajrasamādhi-sūtra* Wonhyo unfolds his view of the performance of practice clearly stated in the logic of harmonization. In the prolegomenon of this sūtra, we can see that in the course of clarifying the source of the One Mind and the ocean of the three kinds of emptiness, of existence and non-existence, the real and the mundane are not two. At the same time, they are not one.[24] For Wonhyo, the essential nature and characteristics are interfused; past and present are wrapped up in each other, and the diverse arguments of the one hundred philosophers are harmoniously reconciled with each other.[25]

Based on this readily observable pattern in Wonhyo's understanding of Buddhism, many scholars, starting with Choe Namseon 崔南善, have applied the label *tong bulgyo* to describe Wonhyo's Buddhist understanding as one of an "integrated Buddhism," where all Buddhist doctrines can be seen as fitting into a comprehensive whole.[26] Included in Choe Namseon's usage of the term *tong bulgyo* to characterize his understanding of Wonhyo's thought, in addition to this degree of thoroughness, is the extraordinary degree of even-

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23 *HBJ* 1.678a18–19.

24 *HBJ* 1.604b8–9. According to Satō's *Wonhyo ui hwajaeng nolli*, Wonhyo's logic of harmonization of disputes is clarified and enhanced in the *Exposition* through the establishment of the view of "nondual, without guarding the one" 無二不守一 (T 1730.34.996a2).

25 See Daegak guksa, "Je Bunhwangsa hyoseong mun" 祭芬皇寺曉聖文 (*HBJ* 4.555a18). See also Jeon Horyeon (Ven. Haeju), "Wonhyo ui hwajaeng gwa Hwaeom sasang" pp. 157–159.

26 Choe Namseon, "Joseon Bulgyo: Dongbang munhwasa sang ae iu neun geu ji wi" ("Joseon Buddhism and Its Place in Oriental Cultural History"), *Bulgyo* 74 (1931): 248–50. While some scholars have since then severely questioned Choe's broader assertions about Wonhyo's actual direct influence on the overall character of Korean Buddhism, this distinctive characteristic of Wonhyo's own work is self-evident.

handedness with which Wonhyo treated his subject texts, regardless of their doctrinal pedigree or their perceived teleological position in the development of Mahāyāna doctrine.

Instead, he conducted lengthy and exacting studies on the works produced by *every* stream of Indian Mahāyāna transmitted in East Asia. Most of his compositions were commentaries, but he also wrote focused treatises on a number of problematic Buddhist doctrinal issues. While we can see in these works an occasional declaration of preference for the relative profundity of a certain doctrinal approach, there is never a sense of fundamental sectarian prejudice. And this is a point that is truly remarkable: if we reflect on the history of East Asian Buddhism, how many scholars of significant stature can we name whose work can be characterized as free of sectarian bias? This disposition toward unbiased scholarship can be seen not only in the fact that Wonhyo wrote on all of the Mahāyāna traditions that had been received in East Asia, but that he also wrote on them in an extremely balanced manner, composing several works each on each of the various schools.

The One Mind as Basis for Harmonization of Disputes

Depending on our perspective, a number of different hermeneutic approaches can be posited as being fundamental to Wonhyo's harmonization of doctrines in his interpenetrated Buddhism. Without doubt, one of the more important is his understanding of the One Mind, a concept that takes on a central role in many of Wonhyo's writings. In his discussions of all the doctrinal streams in which he was interested, especially the major systems of Yogâcāra, Tathāgatagarbha, *Nirvāṇa Sūtra*,[27] Huayan, and so forth, the notion of "mind only" takes a central role. This can of course be connected with Wonhyo's personal realization experience in the skull-filled tomb on his

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27 In the *Doctrinal Essentials of the Nirvāṇa Sūtra*, the ground for the logic of harmonization is that of the "single taste" which is explained from the perspective of the aspect of nirvāṇa and the aspect of Buddha-nature. This "single taste" is after all, just another expression for the One Mind, referring to the true, non-dual nature of reality.

aborted trip to China.

It is not difficult to discern in the practical orientation of Wonhyo's writings the influence derived from his own awakening experience. The circumstances and the content of his enlightenment related in the *Song Version of the Biographies of Eminent Monks* (discussed above) are widely known. At the time Wonhyo had his awakening to the principle of "when a thought arises, phenomena arise," he had been en route to study the new Consciousness-only doctrine being promulgated by Xuanzang.[28] Having fully realized for himself the main point of what he wanted to study, he lost his motivation to continue on his journey.

The content of Wonhyo's declaration "Because a thought arises, various phenomena arise; because thoughts cease, a cave and a tomb are not two" accords closely with the doctrine of One Mind seen in the *Awakening of Mahāyāna Faith*. In the explanation of the mind of arising-and-ceasing of the mind of sentient beings within the Tathāgatagarbha, the *Awakening of Faith* says: "When a thought arises, all phenomena arise; when thoughts cease, all phenomena cease."[29] Wonhyo apparently realized that the mind of which he had spoken—the mind contained by both arising-and-ceasing and neither-arising-nor-ceasing—was none other than the mind of the Tathāgatagarbha.[30]

In terms of representing Wonhyo's view of the One Mind as the mainspring that motivated his practical outlook, one of the direct and sustained discussions takes place in his *Exposition of the Vajrasamādhi-sūtra*, presumed to have been written in his later years. We introduced the content of the *Vajrasamādhi-sūtra* along with Wonhyo's *Exposition* above in reference to its containing the expedient tools for the expression of his harmonization logic.[31] The One Mind there is described as being removed from existence

28 The reference to this specific interest in studying Yogâcāra is found in Wonhyo's biography contained in the *Song gaoseng zhuan* at T 2061.50.730a6.

29 T 1666.32.577b22.

30 Wonhyo explains this point in his *Expository Notes* at *HBJ* 1.681b

31 See HBJ 1.604b.

and non-existence; in its true and mundane aspects, it is neither one nor two, neither pure nor defiled. The harmonization that merges the real and mundane is based on One Mind.

This explanation of the One Mind as given in the *Exposition of the Vajrasamādhi-sūtra* is not unrelated to the One Mind of the Tathāgatagarbha found in the *Commentary on the Awakening of Mahāyāna Faith* and the *Expository Notes*. After all, the *Awakening of Mahāyāna Faith* was for Wonhyo "the chief arbitrator of all doctrinal disputes," which took the theory of Tathāgatagarbha as the principle for the harmonization of Yogâcāra and Madhyamaka, which works by "positing and refuting without obstruction" and "opening and sealing freely." Because the minds of thusness and arising-and-ceasing, which are two aspects of the One Mind, have the appearance of being in conflict with each other, the *Awakening of Mahāyāna Faith* reconciles them by explaining that they are actually only two aspects of the One Mind.

Because there are two aspects to the One Mind, these two approaches combine to produce, through the reciprocal function of both aspects (positing and refuting), the three greatnesses of essence, aspects, and function.[32] Therefore, it is possible to assert that the support of Wonhyo's harmonization of disputes is the One Mind, and the One Mind that is the principle of

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32 See GO Ikjin 高翊晉, "Wonhyo ui Hwaeom sasang" (Wonhyo's Huayan Thought) in *Hanguk hwaeom sasang yeon-gu* (Seoul: Buddhist Cultural Research Institute, Dongguk University), pp. 55–63; Sung Bae PARK, in his article "Wonhyo ui nolli gujo" (The Structure of Wonhyo's Logic) showed the principle of the harmonization of disputes in Wonhyo through the two aspects of One Mind of the *Awakening of Mahāyāna Faith*; in *Wonhyo ui sasang chegye wa Wonhyo jeonseo yeongyeok sang ui je munje* (Wonhyo's Thought System and Various Problems in the English Translation of the Complete Works of Wonhyo) (Seoul: Dongguk University Press, 1997), p. 45. Here, although there are the two aspects of thusness aspect and arising-and-ceasing aspect, since the thusness aspect is essence and the arising-and-ceasing aspect is function, and since essence and function are not two, neither are the aspects of thusness and arising-and-ceasing. Wonhyo's application of the essence-function paradigm in this case is justified by the *Awakening of Mahāyāna Faith's* invocation of the structure of essence, characteristics, and function as the "three kinds of greatness." In other words, the categories of characteristics and function in the *Awakening of Faith* are collapsed into the single category of function. On the other hand, since the aspects of thusness and the aspect of arising-and-ceasing cannot be collapsed into each other, the nature of their unity is problematic, but it is resolved by explaining this relationship as one of mutual non-obstruction.

the harmonization of disputes is the mind of the Tathāgatagarbha of the *Awakening of Faith*.[33] With the One Mind as the basis, Wonhyo's method of harmonization can be seen in his works on various Mahāyāna traditions and works, including those on Pure Land, Vinaya, and so forth. Wonhyo's Pure Land faith tends to be, rather than focused exclusively on faith in the one buddha Amitâbha, dependent upon the interpenetrated realm—to return to the source of the One Mind. It is with this basic approach that Wonhyo carried out his proselytizing. This One Mind as the ground for the harmonization of disputes can be seen not only in the unhindered and unobstructed dharma realm of Huayan; it can also be seen in all the various facets of Wonhyo's Buddhist world, including his embodiment of the Pure Land, his approach to repentance and the bodhi-mind, and in the upholding of the bodhisattva precepts.

One can see this principle operating in Wonhyo's prefaces to such works as his *Commentary on the Flower Ornament Sūtra*, *Commentary on the Sūtra of Primary Activities*, *Commentary on the Saṃdhinirmocana-sūtra*, and *Exposition of the Vajrasamādhi-sūtra*, *Doctrinal Essentials of the Nirvāṇa Sūtra* and *Doctrinal Essentials of the Lotus Sūtra*, as well as in the prolegomena to the *Doctrinal Essentials of the Great Perfection of Wisdom* and so forth. Reliance on the notion of One Mind can also be seen in his exhortatory works, such as the *Great Vehicle Repentance for Indulgence in the Six Faculties* and *Awaken Your Mind and Practice*, Wonhyo shows that the possibility for developing bodhi throughout the world is based on the arousal of the aspiration for enlightenment, which originates in repentance and the source wherein all are one and one is all.[34]

Harmonization, Faith, and Distance from Language

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33 See Choe Yujin, "Wonhyo ui hwajaeng sasang yeon-gu" Ph.D. diss., Seoul National University, 1988. Also Ishii Kōsei, "Shiragi bukkyō ni okeru *Daijō kishinron* no igi," p. 546.

34 See *HBJ* 1.842a1–843a7, 841a1–c6.

Linguistic *hwajaeng* and non-linguistic *hwajaeng*

Above we have seen how Wonhyo used an ontological approach derived from his view of the One Mind as one of the major bases for his work of doctrinal harmonization. But he employed other strategies and rhetorical tools in *hwajaeng* discourse, including Daoist, Mādhyamika, and Hetuvidyā approaches.

For an example of *hwajaeng*, we can go just about anywhere in any of Wonhyo's works, and either in the prolegomena or in the conclusion of a discussion of a doctrinal problem find an example of Wonhyo saying something like "Since scholar A's position is based on idea X, and since scholar B's position is based on idea Y, there is fundamentally no disagreement between the two." That is, as the conclusion of a series of logical arguments, plural, ostensively disparate positions can be reconciled. We can label this as one general type of *hwajaeng*, which is conceptual, being based in the consummation of a rational exercise.

We can also identify an entirely different approach to *hwajaeng*, an approach that might be seen as having more affinity with Chan practice than with the logic of Madhyamaka, Yogâcāra, or Huayan. This can be characterized as "non-linguistic" *hwajaeng*, which consists of taking one further step in disclosing non-obstruction by saying that true resolution of a doctrinal disagreement resides neither in being able to accurately and subtly analyze the preconceptions held by set of disputants and logically reconcile their positions, nor in seeing all doctrinal positions to be subsumed in the One Mind. It lies instead in the reader's ability to freely dissociate her or his own mind from the words—to be able to step out into, and observe from a non-conceptualizing state. This is another dimension of Wonhyo's approach that sets him apart from his doctrinal contemporaries, as we have an exegete for whom the non-linguistic domain is always just one step away, and ultimately the only true point of grasping of things "the way they are." This is the *hwajaeng* where all conflicts are resolved in a non-conceptual experience. At the same time, the ability to do language-based *hwajaeng* is no doubt stimulated by having this kind of experience.

Here are examples of this kind of turning point in Wonhyo's writings, first from the *Doctrinal Essentials of the Lotus Sūtra*:

> *Resolution*: This statement is not right. Why? Suppose one says that because "not three but only one [vehicles]" does not lie outside the four logical possibilities, then that which is to be obtained is not final. If this is the case, then obtainability is wrong, and non-obtainability is right. Since this also falls within the four possibilities, then obtainability is also not a correct observation. If, relying on words, we say it is unobtainable, this is not the same as language attaching to non-obtainability. Therefore the unobtainable does not fall within the four logical possibilities. There are other cases where one also relies on words to provisionally explain the One Vehicle, but this is not the same as language grasping to the One Vehicle. This is because the One Vehicle also does not fall outside the four possibilities. Therefore we should know that in pursuing words, both are wrong. If we are not attached to the language, there is no difference in the two explanations.[35]

A more fully developed argument can be found in the *Ten Approaches to the Resolution of Doctrinal Disputes*:

> Now, I will further cite from the scriptures an example of freedom from language. This is the example of empty space, which accommodates all sorts of material objects, whether they are long or short, and all sorts of actions, such as expansion and contraction. When you extract various forms and activities, non-material space seems to appear. When you extract a ten-foot rod, ten feet of space appears. When you extract a one-foot rod, one foot of space appears. When you remove [the condition of] contraction, contraction becomes evident, and when you remove expansion, expansion becomes evident.[36] You should know that this space

35 *HBJ*1.491a7–14.

36 In other words, expansion and contraction become evident only after their activity stops.

> that becomes apparent [merely] *seems* long and short. *The situation of being free from language is like this situation of space, which adapts according to the size and shape previously occupied by various objects*.[37] (emphasis added)

Wonhyo's conclusion here is that no matter what position one takes regarding the problems of existence and emptiness, the main thing we have to do is learn how to observe while maintaining a certain degree of distance from the words themselves—an admonition that can be found frequently in Wonhyo's writings.[38]

Non-conceptual faith as the final destination

While we can, from the perspective of logical argumentation, assert that the overriding goal and aim of all the modes of Wonhyo's discourse described above is that of *hwajaeng*, we might still see *hwajaeng* as only the penultimate aim of Wonhyo's efforts. That is to say, his final purpose, even as a scholarly commentator, is *religious*, not philosophical or doctrinal. Thus, his intent in validating each of these texts through his exegesis is to allow each one of them to serve as the best guide possible to Buddhist salvation. As noted, he often admits, in the closing portions of his works, or in the closing sections of arguments, the futility of approaching the truth through language, and thus admonishes himself and his readers to recognize that the only real recourse is to enter the domain of the non-conceptual. As can be seen in the *Muryangsu gyeong jong-yo*, this non-conceptual experience is none other than the experience of absolute faith itself.

> The incomparable, unequalled, supreme wisdom is established in order to overcome these two obstacles. Therefore it is desirable to clarify that this

37 *HBJ*1.838b11–17; emphasis mine.

38 One way of seeing the extent of this is by doing a search for such terms as 離言 and 絶慮 in the digital version of Wonhyo's corpus (contained in Volume 1 of the digitized *HBJ* at <http://ebti.dongguk.ac.kr/ebti_en/main.html>).

> mirror-like cognitive faculty surpasses the other three kinds of cognitive faculties[39]—there is nothing like it. Outside the two truths one resides in non-duality. Both barriers and their two expressions transcend the barrierless. One can only have faith, because it cannot be apprehended logically. Therefore it is called incomparable, unequalled, unsurpassed supreme cognition.[40]

Or,

> ... since there is nothing to be seen, there is nothing that [the incomparable, unequaled, supreme cognition] doesn't see. In this way it corrects the fourth doubt. If you are unable to grasp the point, it is like words grasping meanings—limited and limitless—none escape error. It is indeed precisely based on the approach that denies a limit that one provisionally posits limitlessness. If one is unable to resolve these four doubts, even if one manages to be born in that [pure] land, one resides only at its outer edges. If there is someone like this, even if she or he is unable to understand the world of the prior four faculties of cognition, but is able to humbly yield even though his or her mind's eye is not yet opened, and with faith, think only of the Tathāgata with wholehearted submission, this kind of person, according to his or her level of practice, will be born in that land, and not reside at its outer edges.[41]

This same point is made in the citation from the *Doctrinal Essentials of the Lotus Sūtra* above, and it appears frequently in various forms in Wonhyo's commentaries on the *Awakening of Faith* and *Vajrasamādhi-sūtra*.

Again, in the closing passage of the *Doctrine of the Two Hindrances*, Wonhyo says:

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39 I.e., the four purified cognitive faculties articulated in Yogâcāra as the result of the transformation of the basis (*āśraya-parivṛtti*).

40 *HBJ* 1.562a6–10.

41 *HBJ* 1.562a24–562b8.

> Yet these sentient beings, as well as all phenomena, are not really person or phenomena in the commonly understood sense of the word, nor are they nonexistent. I am offering this explanation, yet the truth of the two hindrances can be fathomed only by the enlightened ones. [We sentient beings] should consider it relying on pious faith.[42]

Finally, as Wonhyo says in his oft-cited preface to his *Commentary on the Awakening of Faith*: "Who, besides Vimalakīrti or the Witnessing Hero, can discuss the Great Vehicle without language, and produce profound faith in the state of worldlessness?"[43]

Wonhyo's Writings Contained in this Volume

From Wonhyo's extant writings, we have included in this volume: the preface to the *Commentary on the Jin translation of the Flower Ornament Sūtra*; the preface to the *Commentary on the Sūtra of the Primary Activities of the Bodhisattvas*; the preface to the *Commentary on the Saṃdhinirmocana-sūtra*; the preface to the *Exposition of the Vajrasamādhi-sūtra*; the preface to the *Doctrinal Essentials of the Nirvana Sūtra*; the prolegomenon to the *Commentary on the Amitâbha Sūtra*; the prolegomenon to the *Doctrinal Essentials of the Sūtra of Maitreya's Ascension*; and the prolegomenon to the *Doctrinal Essentials of the Great Perfection of Wisdom*. We have translated the full text of the *Doctrinal Essentials of the Lotus Sūtra*, *Doctrinal Essentials of the Sūtra of Immeasurable Life*, *Essentials of Observing and Transgressing the Code of the Bodhisattva Precepts*, *Awaken Your Mind and Practice*, and *Great Vehicle Repentance for Indulgence in the Six Faculties*. We have also included material

42 *HBJ* 1.814b18–20.

43 *HBJ* 1.698b13–14.

from biographical sources on Wonhyo.

Prefaces (*seo* 序)

Prefaces included in this volume are those from five works: *Commentary on the Jin Translation of the Flower Ornament Sūtra; Commentary on the Saṃdhinirmocana-sūtra; Exposition of the Vajrasamādhi-sūtra; Doctrinal Essentials of the Sūtra of Immeasurable Life; Doctrinal Essentials of the Nirvāṇa Sūtra.* The "preface" to the *Exposition of the Vajrasamādhi-sūtra* is actually its prolegomenon, but we have labeled it here as a preface following its source, the *Dongmun seon*.

Preface to the Commentary on the Jin Translation of the *Flower Ornament Sūtra* 晉譯華嚴經疏序

This is the preface to Wonhyo's commentary on the first full translation of the *Avataṃsaka-sūtra* (60 fasc.; T 278.9.395a–788b), completed by Buddhabhadra 佛馱跋陀 around 420. It is also known also as the Jin Sūtra, 晉經 the Old Sūtra, 舊經 and the Sixty-fascicle Flower Ornament 六十華嚴. Fragments from this commentary are the only remnants from among Wonhyo's known writings on Huayan. The original text is recorded as having been eight fascicles, with his *Doctrinal Essentials of the Huayan jing* (*Hwaeom gyeong jong-yo* 華嚴經宗要) recorded as having been composed in one or two fascicles.

What remains is this preface and a portion of the third chapter, Wonhyo's exegesis of "The Chapter on the Tathāgata's Luminous Enlightenment" 如來光明覺品. According to the *Samguk yusa*, Wonhyo undertook this exegesis while staying at Bunhwangsa 芬皇寺, terminating his work with the Chapter on the Ten Dedications of Merit 十廻向品. It is also thought that this commentary was put together into one work during a later period. Although the remaining fragments of the text are small, they can nonetheless give us

a considerable hint about the character of Wonhyo's Huayan thought—for example, his characterization of the Huayan teaching as "unhindered and unobstructed dharma-opening of the dharma-realm" 無障無碍法界法門 and his naming of the teaching as the "dharma-wheel of the perfect peerless sudden teaching" 圓滿無上頓教法輪.

Preface to the *Commentary on the Sūtra of the Bead-Ornamented Primary Activities of the Bodhisattvas* (*Bon-eop gyeong so*) 本業經疏序

The *Commentary on the Sūtra of Bead-Ornamented Primary Activities of the Bodhisattvas* contains Wonhyo's commentary on the *Sūtra of the Primary Activities of the Bodhisattvas* (*Pusa yingluo benye jing*) translated by Zhu Fonian.[44] The phrase "bead-ornaments of bodhisattvas" refer to the bodhisattvas' state of mind as they go through different stages in their practices: the ten abodes 十住, ten practices 十行, ten dedications of merit 十迴向, ten grounds 十地, virtual enlightenment 等覺, and marvelous enlightenment 妙覺. The *Sūtra of the Primary Activities of the Bodhisattvas* has been recognized as an important text in explicating Mahāyāna bodhisattva precepts and is especially known for supplementing the discussion of the bodhisattva precepts put forth in the *Sūtra of Brahma's Net* (for which Wonhyo also wrote a commentary). Wonhyo's *Commentary on the Sūtra of Bodhisattvas' Primary Activities* is the only extant commentary on that sūtra. Only the preface and the second fascicle of the *Commentary* are extant. This translation is based on the version in *Hanguk bulgyo jeonseo* (*HBJ* 1.498a–b). It is also found in volume 83 of *Dongmunseon*.

Preface to the *Commentary on the Saṃdhinirmocana-sūtra* (*Hae simmil gyeong so seo*) 解深密經疏序

[44] T 1485.24.1010b–1023a.

The *Saṃdhinirmocana-sūtra* (Sūtra on Understanding Profound and Esoteric Doctrine) is the only actual sūtra that teaches orthodox Yogâcāra doctrine; the rest of the basic Yogâcāra texts are treatises 論. It was extremely influential in the development of the school—not only in India, but in Tibet and East Asia as will. The sūtra provides in-depth discussion regarding the nature of the *ālayavijñāna* 阿賴耶識 (store consciousness), the meaning of Consciousness-only 唯識, the three natures of cognition 三性, the combined practice of calming and analytical meditation 止觀, the stages of the bodhisattva path 五位, and the bodies of the Buddha 佛身. The sūtra is assumed to have been compiled around 300 C.E., a little after the time of Nāgârjuna 龍樹, during the middle period of the composition of the Mahāyāna sūtras. Chinese translations include complete versions by Bodhiruci (深密解脫經, 5 fasc.; T 675.16.668–687; trans. in 514) and Xuanzang (解深密經, 5 fasc.; T 676.16.688b–711b, trans. in 647), and partial versions by Guṇabhadra (相續解脫地波羅蜜了義經 1 fasc.; T 678.16.711–719; trans. between 435 and 443) and Paramârtha (解節經, 1 fasc.; T 677.16.711–713; trans. in 557). An English translation from the Chinese was done by John Keenan with the title *The Scripture on the Explication of the Underlying Meaning* (Berkeley, Calif.: Numata Center for Buddhist Translation and Research, 2000). There is no Sanskrit edition available, but there is a Tibetan translation, which has been translated into English by John Powers as *Wisdom of Buddha: The Saṃdhinirmocana Sūtra* (Berkeley, Calif.: Dharma Publishing, 1994).

According to catalog records, Wonhyo's *Hae simmil gyeong so* was originally three fascicles, but unfortunately only this preface remains, having been preserved in vol. 83 of the *Dongmunseon*. The Japanese Hossō monk Zenju 善珠 (723–796) listed it in his *Yuishiki gi chōsō myōki* 唯識義燈增明記 (T 2261). Later on in the Goryeo in Korea, Uicheon 義天 (1055–1101) listed it in his *Sinpyeon je jonggyo jang chongnok* 新編諸宗教蔵総録. It was subsequently listed in various Japanese catalogs. This text translated from the *HBJ* is based on the *Dongmunseon* version.

Preface to the *Exposition of the Vajrasamādhi-sūtra* (*Geumgang sammae gyeong non*) 金剛三昧經論序

This is the preface to Wonhyo's exegesis of the relatively late appearing East Asian apocryphon, the **Vajrasamādhi-sūtra* (金剛三昧經). The *Vajrasamādhi* is a pivotal text in the development of the distinctive doctrinal and practical flavor of East Asian Buddhism, as it takes the evolution of the notion of original, pristine consciousness (*amalavijñāna*) to what amounts to be its climax in the East Asian scriptural tradition. The sūtra articulates more completely than any text before it the existence of this clearly distinguished mode of human consciousness that utterly transcends all worldly taints and distorted cognitions, which serves as both the soteric basis and ultimate object for the kind of attitude toward Buddhist practice that would develop in East Asian forms of Buddhism typified by Chan/Seon/Zen.

There is a special relevance here for the appearance and dissemina-tion of this scripture and its accompanying commentary, in that there is a strong possibility that the scripture itself was originally composed in Korea—a hypothesis elaborated in detail in Robert E. Buswell's *Formation of Ch'an Ideology*.[45] The other special dimension of the sūtra is that it received its definitive commentarial treatment from none other than Wonhyo. The full text is translated by Robert Buswell in the International Wonhyo Translation Series as *Cultivating Original Enlightenment: Wonhyo's Exposition of the Vajrasamādhi-sūtra*.[46]

Preface to the *Doctrinal Essentials of the Nirvāṇa Sūtra* (*Yeolban Jong-yo*) 涅槃宗要序

The *Nirvāṇa Sūtra* is one of the most influential scriptures in East Asian

45 *The Formation of Ch'an Ideology in China and Korea: The Vajrasamādhi-sūtra, a Buddhist Apocryphon* (Princeton: Princeton University Press, 1989)

46 Honolulu: University of Hawai'i Press, 2008.

Mahāyāna Buddhism. There are a few variant translations of this text, the most popular of which has been the *Da banniepan jing* 大般涅槃經 (T 374.12.365c–603c; Skt. *Mahāparinirvāṇa-sūtra*), forty fascicles, translated in the northern Liang by Dharmakṣema 曇無讖 in 416–423—also called the "northern text" of the *Nirvāṇa Sūtra* 北本涅槃經. This sūtra, presenting an account of the Buddha's final sermon prior to his passing away, stresses the fact that all sentient beings possess the Buddha-nature 佛性, and that all beings, even *icchantikas*, will become buddhas. The original sūtra had probably been expanded gradually by the time Dharmakṣema translated it, since the text that Faxian had first brought home from India was only a small work of six fascicles, while Dharmakṣema's later translation grew to forty fascicles. Still later, Huiguan 慧觀 (4–5 c.), Huiyan 慧嚴 (363–443), and Xie Lingyun 謝靈運 (385–433) et.al. of the Liu Song dynasty integrated and amended the translations of Faxian and Dharmakṣema into a single edition of thirty-six fascicles. That version is called the "southern text" of the *Mahāparinirvāṇa-sūtra*.

Doctrinal Essentials (*jong-yo* 宗要)

We have here translated two full "doctrinal essentials" texts: the *Doctrinal Essentials of the Sūtra of Immeasurable Life* and the *Doctrinal Essentials of the Lotus Sūtra*. In addition to these, other extant works of this genre include his *Doctrinal Essentials of the Great Perfection of Wisdom*, *Doctrinal Essentials of the Nirvāṇa Sūtra*, and *Doctrinal Essentials of the Sūtra on Maitreya's Ascension*, for which we have translated the prefaces.

Doctrinal Essentials of the Lotus Sūtra (*Beophwa jong-yo*) 法華宗要

In the *Doctrinal Essentials of the Lotus Sūtra* Wonhyo treats the core doctrinal

issues of the *Lotus Sūtra*, using as his subject text the popular translation of the sūtra done by Kumārajīva 鳩摩羅什 (344–413) in 406 (*Miaofa lianhua jing* 妙法蓮華經; T 262). The *Lotus Sūtra* had been translated previously by Dharmarakṣa (230?–316) in 286 with the title *Zheng fahua jing* 正法華經 and was done again in 601 by Jñānagupta 闍那崛多 and Dharmagupta 達摩笈多 under the title *Lotus Sūtra with Appended Chapter* (*Tianpin miaofa lianhua jing* 添品妙法蓮華經; T 264).[47]

The *Lotus Sūtra* is a representative text from the early period of Mahāyāna with the Sanskrit version being assembled from fragments of a number of variant surviving texts. The version of the text translated by Kumārajīva, which ended up having such extensive influence in East Asia, comprised twenty-eight chapters and is thought by scholars to have been put together around the end of the second century. This version is broadly divided into two parts: the first part, consisting of chapters 1–14, and the second part, consisting of chapters 15–28. The first part takes as its primary topics the Buddha Śākyamuni, who attained enlightenment in his present life, and the presentation of the position of uniting the three vehicles into the One Vehicle. Attention in the latter half is devoted to discussion of the length of the Buddha's life and the lives of former buddhas.

In East Asia, the sūtra was the object of extensive research and exegesis. The earliest commentary on the *Lotus Sūtra*, and one of the most influential, was the *Sukhāvatīvyūhôpadeśa* (*Miaofa lianhua jing youbotishe* 妙法蓮華經憂波提舍; T 1519, 1520) by Vasubandhu (5 c.). Other seminal commentaries include Fayun's 法雲 (467–529) *Fahua jing yiji* 法華經義記 (T 1715), Zhiyi's 智顗 (538–597) *Fahua xuanyi* 法華玄義 (T 1716) and *Fahua wenju* 法華文句 (T 1718), and Jizang's 吉藏 (549–623) *Fahua xuan lun* 法華玄論 (T 1720) and *Fahua yishu* 法華義疏 (T 1721). Besides the *Beophwa jong-yo*, Wonhyo also wrote three other commentarial works on the *Lotus*, including the *Beophwa gyeong bangpyeon pum yogan* 法華經方便品料簡, *Beophwa gyeong*

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47 Seven or eight fascicles. "Appended chapter" 添品 refers to the Chapter on Devadatta 提婆達多品 and an additional parable in the Chapter on Medicinal Herbs 藥草喻品, which are not in Kumārajīva's version.

yoryak 法華經要略, and *Beophwa yaksul* 法華略述. Unfortunately, these are not extant.

The *Beophwa jong-yo* explains the *Lotus Sūtra* from six perspectives: (1) The prolegomenon, which expresses the overall sense of the sūtra; (2) the articulation of its doctrinal essentials—what the fundamental doctrinal issues are; (3) the clarification of the function of the explainer of its discourse; (4) the explication of its title; (5) the disclosure of its doctrinal categories; and (6) the exegesis of the main text. Unfortunately, this sixth section is not extant. The central teaching of the *Lotus Sūtra* is that of explaining why various buddhas appear in the world, which is to show the entrance to the single way that leads all sentient beings to salvation. In other words, the Buddha appears in the world for one great purpose: to open the door of the three vehicles in order to awaken people and then to show them the ultimate teaching of the One Vehicle.

Next, this exposition points out that the fundamental teaching of the *Lotus* is to show the true aspect of the One Vehicle. Wonhyo next distinguishes the teaching into the two perspectives of (1) the people who avail themselves of the teaching 能乘人 and (2) the teaching of which they avail themselves 所乘法. Those who avail themselves of the teaching are not only practitioners of the One Vehicle, but also practitioners of the three vehicles, which implies that all beings are capable of availing themselves of the One Vehicle. That of which practitioners avail themselves is distinguished into the four aspects of (1) the principle of the One Vehicle 一乘理, (2) the teaching of the One Vehicle 一乘教, (3) the causes of the One Vehicle 一乘之因, and (4) the effects of the One Vehicle 一乘之果. The principle of the One Vehicle refers to such things as the dharma-body, the one dharma-realm, and the tathāgatagarbha. The teaching of the One Vehicle refers to all the verbal teachings explained by the buddhas of the ten directions and the three time periods from their first attainment of enlightenment up to their entry into nirvāṇa. The causes of the One Vehicle are of two basic types: causation by possession of inherent nature (the Buddha-nature possessed by all sentient beings) and causation by effort (the wholesome roots produced by moral behavior and meditation). The effect of the One Vehicle is the attainment

of Buddhahood, which is distinguished into the pair of intrinsic effects and activated effects. Intrinsic effects refer to the fact that the Tathāgata is originally endowed with the dharma-body qua effect, but according to the situation this must sometimes be skillfully manifested as the response body or transformation body to save sentient beings.

In the third section, Clarifying the Function of the Explainer of the Discourse, the function of the explainer is distinguished into the two functions of opening up the door of the skillful means of the three vehicles, and directly showing the true aspect of the One Vehicle. Here, "opening" 開 means to open up the gate of the expedient teaching of the three vehicles. "Showing" 示 means to show the true aspect of the One Vehicle. Finally, in the last part of this section, Wonhyo explains the combined function of opening and showing.

In the fourth section, the Explanation of the Title, Wonhyo breaks the title of Marvelous-Dharma-Lotus-Flower-Sūtra 妙法蓮華經 into the two parts of "marvelous-dharma" and "lotus-flower." The meaning of "marvelous-dharma" (*myobeop* 妙法) is distinguished into the four connotations of skillful, excellent, uncanny, and sublime. "Lotus-flower" is explained as having the four connotations of pure whiteness, the magical character of its blooming, its perfect fragrance and beauty, and its ability to have deep roots while never touching a drop of water or mud.

In the fifth section, the Clarification of the Doctrinal Categories, Wonhyo addresses the issue of where the *Lotus Sūtra* should be understood as fitting in between the categories of the fully revealed teaching 了義 and partial revelation 不了義. First the sūtra is placed in the context of the three wheels of the Dharma as taught in the texts of the Faxiang school, which takes it as an incomplete teaching, and then it is shown in the context of the three divisions of the teaching made by the Sanlun master Jizang 吉藏 (549–623), where it is seen as the fully revealed teaching. This is followed by a series of arguments posed by interlocutors who take various positions in regard to this issue. In conclusion, the position of the *Lotus* containing the fully revealed doctrine is judged as being overall the most accurate.

The version of the *Beophwa jong-yo* contained in the *HBJ* is derived from

the recension in Taishō (T 1725). The source text of the Taishō version is that which was recorded in 1283 at Ninnaji 仁和寺. The version of the *Beophwa jong-yo* contained in volume 83 of the *Dongmunseon* retains only the prolegomenon.

Doctrinal Essentials of the Sūtra of Immeasurable Life (*Muryangsugyeong jong-yo*) 無量壽經宗要

The *Doctrinal Essentials of the Sūtra of Immeasurable Life* is Wonhyo's presentation of the core issues contained in the *Wuliangshou jing or Sūtra of Immeasurable Life* 無量壽經 (T 360.12.265c–279a; Skt. *Sukhāvatī-vyūha-sūtra*). The translation of the version of the sūtra with which Wonhyo worked is attributed to Saṃghavarman 康僧鎧 in 252. Being one of three basic texts 三部經 of the Pure Land school, the sūtra explains the causal practices and the meritorious virtues attained by Amitâyus (Amitâbha) Buddha, as well as how sentient beings may be reborn in the pure western paradise through the practice of recitation/mindfulness of the Buddha's name. It is also known as the "two roll sūtra" 兩卷經 not only because it is two fascicles in length, but also because of the clear thematic distinction between the two rolls, with the first devoted to the explanation of the characteristics of the Pure Land and the latter devoted to the explanation of the character and behavior of the beings who are reborn there. It was translated twelve times from Sanskrit into Chinese, with five of these extant.[48] At least twenty major commentaries

48 These translations differ from each other considerably, with only the following points being consistent: the scene of dialogue is placed at Rājagṛha 王舍城, with the Buddha, Ānanda, and Maitreya introduced as the principal discussants; the subject is the description of the Pure Land, together with the history of Amitâbha Buddha from his early stage as a bodhisattva with the name Dharmâkara. Also this sūtra explains the cause and effect through which human beings attain Buddhahood in the Pure Land by invoking the name of Amitâbha. The best known of the translations is the version commented on by Wonhyo, translated by Saṃghavarman. The others include (1) The *Amituo sanye sanfo saloufotan guodu rendao jing* 阿彌陀三耶三佛薩樓佛檀過度人道經 (T 362), (2) *Wuliang qingjing pingdengjue jing* 無量淸淨平等覺經 (T 361), (3) *Da Amituo jing* 大阿彌陀經 (T 364), (4) *Dasheng wuliangshou zhuangyan jing* 大乘無量壽莊嚴經 (T 363)

have been written on the text in China, Korea, and Japan, with four of the best known being the *Wuliangshou jing yishu* 無量壽經義疏 (one each by Huiyuan 慧遠 and Jizang 吉藏), the *Muryangsugyeong jong-yo* 無量壽經宗要 by Wonhyo 元曉, and the *Muryangsugyeong yeon-ui sulmun chan* 無量壽經連義述文贊 by Gyeongheung 璟興.

In trying to elucidate the core doctrinal problems of the text, Wonhyo frames his exegesis in four parts: (1) a short prolegomenon, which provides a general sense of the sūtra; (2) a section that underscores its distinctive tenets; (3) a discussion that distinguishes the capacities of people, and (4) an explication of the text. Unfortunately this final section is not extant.

The prolegomenon starts out by stressing the Buddhist principle of non-duality, wherein the defiled *sahā*-world and the Pure Land are originally the One Mind; *saṃsāra* and nirvāṇa have never been two things. Nonetheless, waking up from the long dream of nescience is not easy, and it takes immense energy to return to the source of great enlightenment. Therefore we need the buddhas, such as Amitâbha and Śākyamuni, to come to show us the way.

In the second section on underscoring the central tenets, Wonhyo asserts that the central thrust of the sūtra is the focus on the causes and effects of being born in the Pure Land. The main point is how to gather sentient beings and lead them to rebirth in the Pure Land. In other words, the fundamental point of the *Sūtra of Immeasurable Life* is to disclose the causal practices and the meritorious results connected with the Pure Land.

In explaining the causes of rebirth in the Pure Land, he first explains the distinctions in three types of people, and then compares them from the perspective of four kinds of doubts. Wonhyo first explains that bodhisattvas above the first ground who are properly oriented can always be reborn in the Pure Land, but he then notes that even those among the three kinds of beings who are not properly determined can, if they arouse the state of mind of determination in the Great Vehicle, be reborn there as well. He explains that those who in a state of deep faith practice ten repetitions of the Buddha's name will not only attain peace by eliminating afflictions and hindrances in the present life but will also gain sufficient merit to be reborn

in the Pure Land after dying.

The four doubts taught in the *Sūtra of Immeasurable Life* are misunderstandings held regarding the meaning of four kinds of excellent cognitive functions. Wonhyo distinguishes himself as a commentator here by insightfully aligning these four kinds of cognition with the four kinds of purified cognitive function that are explained in the Yogâcāra texts as being produced in the process of the "transformation of the basis" (*āśraya-parivṛtti*) upon the attainment of enlightenment: (1) the cognitive faculty with unrestricted activity 成所作智; (2) the marvelous observing cognitive faculty 妙觀察智; (3) the cognitive faculty that apprehends essential identity 平等性智; and (4) the great mirror-like cognitive faculty 大圓鏡智. Wonhyo recommends that people engage in the expedient practice that will allow sentient beings to return to the source of the One Mind—the repetition of the Buddha's name, which brings rebirth in the Pure Land.

The *Doctrinal Essentials of the Sūtra of Immeasurable Life* was printed in Japan in 1711 with the title *Doctrinal Essentials of the Sūtra of Immeasurable Life in Two Fascicles* and was included in the Taishō canon with this title.

Prolegomena (*daeui*)

The prolegomena-only translations contained in this volume are three: those to the *Commentary on the Amitâbha Sūtra, Doctrinal Essentials of the Sūtra on Maitreya's Ascension*, and *Doctrinal Essentials of the Great Perfection of Wisdom*.

Prolegomenon to the *Commentary on the Amitâbha Sūtra Spoken by the Buddha* (*Bulseol Amitagyeong so*) 佛說阿彌陀經疏

The *Amitâbha Sūtra* (also known as the *Smaller Sukhāvatī Sūtra*) is one of the most popular texts in the East Asian Buddhist tradition, commanding

deep respect down to the present day in East Asian countries, where it is regularly chanted in Pure Land households and at religious events. The sūtra has now also become well known in the West, where it has been translated into English a number of times[49] and is now even readily available on the Internet.[50] Some of its popularity can no doubt be attributed to its brevity, as it can be chanted in twenty minutes or so and thus can be memorized by lay persons.

This sūtra has a special place in the Pure Land tradition due to its role as *locus classicus* for the basic framework regarding the imagery of the Pure Land of Amitâbha Buddha. The sūtra tells us what the Pure Land is like, who may attain rebirth there, and what the conditions and processes are for the attainment of such rebirth. These conditions are wide open in scope, in that at the most fundamental level, the only condition for rebirth in the Pure Land is the act of single-minded recitation of Amitâbha's name. That is, any "good son" or "good woman" who concentrates his or her mind on the recitation of Amitâbha's name for between one and seven days can be assured of rebirth there.

Yet anyone who reads the *Amitâbha Sūtra* with a critical eye notices points of ambiguity regarding these conditions. For example, the sūtra also declares that "one cannot be born in this land through a modicum of good roots, blessings, virtues, and causal connections,"[51] a statement that might be seen as contradictory to the basic guarantee of accessibility to the Pure Land for any good man or woman. The text also contains what might be perceived as internal inconsistencies, as well as disagreements with other Pure Land scriptures regarding who can or cannot retrogress from birth in the Pure Land, what level of enlightenment they can or cannot attain there, and so forth. Since Wonhyo is the consummate "resolver of disagreements" between

49 Two reliable scholarly, annotated translations include Hisao Inagaki's *The Three Pure Land Sūtras*, and Luis Gomez' *The Land of Bliss: The Paradise of the Buddha of Measureless Light*.

50 Reliable translations by Christopher Cleary, Ronald Epstein, Hisao Inagaki, and Karen Mack are available at numerous sites on the Internet.

51 T 366.12.347b9.

scriptures and interpretations of scriptures, we should not be at all surprised to know that these discrepancies are taken up as important issues in his commentary.

Wonhyo's main agenda here, after he summarizes the structure of the *Amitâbha Sūtra*, is to explain its key technical terms and to address statements that might not seem acceptable in the context of standard interpretations of Buddhist doctrine. For example, he feels compelled to clarify the fact that the parents of the Amitâbha mentioned in the sūtra, along with the various multicolored birds and so forth, are not born as a result of karmic retribution but are instead all "transformation-body" beings, created out of expediency. He also makes the concession, right from the start, that much of the language used in the description of the Pure Land should be regarded as expedient. There cannot be such a thing as a "western paradise" if there are, from an (absolute) Buddhist perspective, no inherent values of location such as east and west.

After analyzing the words of the title and explaining the main theme and intent of the teaching, Wonhyo moves to an explication of the text itself. The largest part of this section is concerned with elaborating the various attributes of the Pure Land—all of those things that make it a wonderful place in which to be born. In the course of this elaboration, he relies extensively—at times almost exclusively—on Vasubandhu's *Sukhāvatīvyūhôpadeśa* to explain the connotations of these attributes. This is followed by a section that analyzes inconsistencies between theories of necessary conditions for rebirth in the Pure Land and the degree of enlightenment one will attain after being born there. The discussion of the degree of enlightenment entails the possibility for retrogression into the level of lesser-vehicle realizations, as well as what happens if one arouses the proper intention for enlightenment but falls back before its final achievement. After this, there is a bit more elaboration of the closing exhortations of the sūtra, but the commentary ends somewhat abruptly.

Prolegomenon to the *Doctrinal Essentials of the Sūtra on Maitreya's Ascension* (*Mireuk sangsaeng gyeong jong-yo* 彌勒上生經宗要)

The *Mile shangsheng jing* (fully titled 觀彌勒菩薩上生兜率天經; T 452) is one of the principal texts of the Maitreya sect, considered as part of that tradition's canon, along with such works as the *Mile xiasheng jing* 彌勒下生經 and the *Mile da chengfo jing* 彌勒大成佛經. The setting for the sermon is the Jetavana-Anāthapiṇḍada-ārāma 祇園精舍 in Śrāvastī when during the first watch of the night, a golden light suddenly appeared. As the light spread everywhere, a transformation buddha appeared and began to give a sermon, and the Buddhist disciples gathered. Among them was the bodhisattva Maitreya. The arhat Upāli, who was in the crowd, asked: "The World Honored One has said in the scriptures and vinayas that the Invincible One (Ajita) will become a buddha, but he is still in a regular body. In what land will he be reborn after he dies?" Thereupon the World Honored One explained to Upāli that Maitreya would pass from this life in twelve years, being reborn in Tuṣita Heaven. Because he is a bodhisattva who will be reborn only once more, five million hundred millions of devatās make offerings him. The devatās make a vow, and in exchange for their jeweled crowns, create a wonderful palace, which is described in great detail. Then the Buddha explains to Upāli that those who dislike cyclic existence and who want to be born in a heavenly realm—who want to become Maitreya's disciples—must uphold the lay precepts and visualize the Tuṣita Heaven. The Buddha explains that even though Maitreya was born into a family of Brahmans in Vārāṇasī, after twelve years he will pass from this world and be reborn by transformation into Tuṣita Heaven, where he will abide in a marvelous form until he returns to this world (Jambudvīpa) in 5,600,010,000 years.

The sūtra was translated into Chinese by Juqu Jingsheng 沮渠京聲 of the Liu Song dynasty. In China, commentaries on the text were composed by such major figures as Jizang 吉藏 (549–623) and Kuiji 窺基 (632–682), while in Korea, in addition to this work by Wonhyo, exegetical works were done by Woncheuk 圓測 (613–696) and Gyeongheung 憬興(fl. 681).

Prolegomenon to the *Doctrinal Essentials of the Great Perfection of Wisdom* (*Daehyedo gyeong jong-yo*) 大慧度經宗要

Since Wonhyo states clearly at the end of the prolegomenon to the *Doctrinal Essentials of the Great Perfection of Wisdom* that the commentary is done on a sūtra of six hundred fascicles in sixty parts, we know that the subject text is the translation of the *Mahāprajñāpāramitā-sūtra* completed by Xuanzang in 663. Within his commentary, however, we can see that in the portion of the commentary corresponding to the second part, Wonhyo relied upon and worked from the logic of the *Dazhidu lun*, the commentary on the sūtra done by Nāgârjuna (2–3 c.) translated in 404 by Kumārajīva (343–413). The oldest record listing the *Doctrinal Essentials of the Great Perfection of Wisdom* is the *Record of the Transmission of the Lamp to the Eastern Regions* (*Tōiki dentō mokuroku* 東域傳燈目錄) compiled in Japan by Eichō 永超 in 1094. Since it is not found in Uicheon's *Newly Compiled Comprehensive Record of the Canonical Works of the Various Schools* (*Sinpyeon jejong gyojang chongnok* 新編諸宗教藏總錄), it is assumed that this text was lost in Korea at an early date.

The *Doctrinal Essentials of the Great Perfection of Wisdom* is broken into six typical sections of (1) the prolegomenon, (2) the introduction of the theme of the sūtra, (3) an explication of the title, (4) the circumstances for the writing of the sūtra, (5) its doctrinal classification, and (6) an explication of the text, but the last portion has not survived. In the prolegomenon, it is explained that there is nothing that prajñā (wisdom) understands or does not understand, and therefore pāramitā (arrival) has no place that it can reach to, or not reach to. The Sanskrit *mahāprajñāpāramitā* is translated as "great perfection of wisdom" with this kind of meaning indicated. Thus, the prajñā sūtras are evaluated as the wise words that cannot be discussed, seen, or heard, and which cut off all conceptual elaborations.

Other Shorter Essays

The other remaining shorter works—mostly exhortatory in character—are quite different from the bulk of Wonhyo's exegetical writings and treatises, as they are wholly aimed at encouraging the practice of regular believers. Here we have the *Essentials of Observing and Transgressing the Fundamentals of Bodhisattva Precepts*, *Awaken Your Mind and Practice*, and *Great Vehicle Repentance for Indulgence in the Six Faculties*.

Essentials of Observing and Transgressing the Code of the Bodhisattva Precepts (*Bosal gyebon jibeom yogi*) 菩薩戒本持犯要記

In the *Essentials of Observing and Transgressing the Code of the Bodhisattva Precepts*, Wonhyo discusses the foundations of bodhisattva precepts in Mahāyāna Buddhism. In the East Asian Buddhist tradition, there are two distinct Vinaya traditions. The first includes discussions based on the *Yogâcārabhūmi-śāstra*; the second is an approach based on a discussion of the *Sūtra of Brahma's Net* (*Beommang gyeong*). These two texts differ in the numbers of major and minor precepts. More important is that their emphasis varies: the former encompasses the Vinaya rules of early Buddhism, whereas the latter almost exclusively promotes the bodhisattva precepts of Mahāyāna Buddhist tradition.

Wonhyo's views on the bodhisattva precepts appear in three of his extant works: *Essentials on Observing and Transgressing the Code of the Bodhisattva Precepts*, *Commentary on the Sūtra of Bead-Ornamented Primary Activities of the Bodhisattvas* (*Bosal yeongnak bon-eop gyeong so* 菩薩瓔珞本業經疏),[52] and *Personal Records on the Chapter on the Bodhisattva Precepts in the Sūtra of*

[52] *HBJ* 1.586a–604a.

Brahma's Net (*Beommang gyeong bosal gyebon sagi*).[53] All three works adopt the tradition of the *Sūtra of Brahma's Net* in its approach to bodhisattva precepts with some references to the *Yogâcārabhūmi-śāstra*. *Essentials of Observing and Transgressing the Code of the Bodhisattva Precepts* is not a commentary on any specific text, but a discussion on the bodhisattva precepts in this tradition.

In this work, Wonhyo discusses the three categories of observing and transgressing the foundations of bodhisattva precepts. First, he discusses major and minor offenses; second, he offers the profound and shallow understandings of observing and violating precepts; and third, he presents the ultimate way of observing and violating precepts. In the first section, Wonhyo offers a general discussion about the major and minor offenses in connection with the *Sūtra of Brahma's Net* and provides details of individual precepts following the tradition of the *Yogâcārabhūmi-śāstra*. In the second section, taking the example of praising and disparaging oneself and others, Wonhyo explains the shallow and profound interpretations of maintaining and transgressing the precepts. In discussing the precepts, Wonhyo pays special attention to the moral evaluation of actions depending on the variety of factors in the context in which the action is taken. He also demonstrates the multifaceted nature of human activities and applications of approval or disapproval of moral disciplines accordingly. In the third section, Wonhyo discusses the perfection of precepts and emphasizes it as the beginning point of bodhisattva practice from the time one arouses the mind to practice Buddhism.

Wonhyo points out that erroneous interpretations of the precepts are invariably derived from attachment to the two philosophical extremes that are broadly criticized in the Buddhist teachings: reification—imputing the inherent existence of values—and annihilation—adhering in an unhealthy way to the notion of the emptiness of things, a state in which moral value disappears.

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53 *Beommang gyeong Bosal gyebon sagi* 梵網經菩薩戒本私記 (Personal Record of the Chapter on the Bodhisattva Precepts in the *Sūtra of Brahma's Net*); *HBJ* 1.498a–523b.

This translation is based on the text in *HBJ* 1.581a–585c. For referential texts, the translator used the version in the library of Koyasan University (KU), the texts in *Taishō shinshū daizōkyō* (*T* 1907.45.918b–921c), and *Xuzang jing*, (*XZJ* 39.701).

Awaken Your Mind and Practice (*Balsim suhaeng jang*) 發心修行章

Awaken Your Mind and Practice is a short tract written to encourage newcomers to Buddhism to energize their determination to practice. The author starts by showing how people entangle themselves in the vicissitudes of life. While they sometimes realize the futility of achieving success in worldly terms, they just as often judge others, not paying serious attention to their own shortcomings. Then, at about the time when they begin to realize that they should be paying serious attention to their spiritual cultivation, they are too old and decrepit to do serious practice. Therefore Wonhyo strongly urges us to take religious practice seriously, right here, right now.

There are various theories regarding the authorship of this work, but the prevailing view is that it was written by Wonhyo, either at the time when he first really became firm in his practice or late in his life. The text has remained in basically the same form since its printing in the thirteenth year of Myeongjeong (1558). This text, Jinul's 知訥 *Admonitions for Beginning Students* (*Gye chosim hag-in mun* 誡初心學人文), and Ya-un's 野雲 *Self Admonitions* (*Jagyeong mun* 自警文) were published together at Weoljeongsa 月精寺 in 1574, with the title *Cho balsim jagyeong mun* ("First Arousal of the Mind Self Admonition;" 初發心自警文). This text was selected as part of the curriculum in the *śrāmaṇera* sūtra study course,[54] where it is used down

54 [Korea] Sūtra School; monk/nun's academy. In a sūtra school, newly ordained novice monks and nuns study the teachings of the Buddha systematically, especially the basic texts of Korean Buddhism. Through a systematic structure of practice systems (dharma lessons, question periods, sūtra study and discussion, sūtra reading, confession, etc.), the newly ordained are led to samādhi (定

to the present day. *Awaken Your Mind and Practice* has come down to the present through two major transmissions. One version was printed in 1577 at Songgwangsa 松廣寺 in Jeolla Province; the other was printed in 1583 at Seobongsa 瑞峰寺 in Gyeonggido. The version translated here is that contained in *HBJ*, which is based on the version printed in Haeinsa 海印寺 in 1883.

Great Vehicle Repentance for Indulgence in the Six Faculties (*Daeseung yukjeong chamhoe*) 大乘六情懺悔

It is because of the existence of Wonhyo's *Great Vehicle Repentance for Indulgence in the Six Faculties* that this repentance ritual is known to have existed in Korea during the Silla. When human beings sin, they do so none other than through the six faculties (eyes, ears, nose, tongue, body, and mind) in their interaction with their specific objective fields. Thus, such activity needs to be reflected upon and if necessary, repented. Wonhyo begins by speaking of the standard format of repentance as taught, for example, in such texts as the *Sūtra on the Divination of the Effect of Good and Evil Actions* (*Zhancha shan'e yebao jing* 占察善惡業報經; T 839), but the main thrust of his argument is in explaining that the real way to avoid harmful activity is to see the unarisen nature of all things, including oneself and others. In this vein, he prioritizes repentance through principle 理懺 over repentance through activity 事懺. Wonhyo concludes the piece with a fairly long description of how to carry out the contemplation of seeing all phenomena as illusory, comparing our condition to that of a person in a dream, who must struggle to awaken.

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concentration or mental clarity) and prajñā (慧 wisdom power). The standard curriculum is divided into four levels, by year. The elementary course (沙彌科 the *śrāmaṇera* course), the intermediate course (四集科 the Fourfold Collection course), the third-year course (四教科 the Fourfold Doctrinal course) and the final course (大教科 the Great Doctrinal course). In Korea, it used to take more than ten years to complete this course and become a fully ordained monk or nun, it was recently modified to be equivalent to a university study course in length, about four years.

Wonhyo's Biographical Materials

Presented here are the translations of four representative biographies that provide some degree of narrative regarding Wonhyo's life and career, though none of these present his life in the fullness of detail that one can normally find in an "account of conduct" (*haengjang* 行狀), the document compiled after the death of a famous person by his disciples or family, which was then used as a source for official biographies. Although much vital information is lacking, together these sources allow us to get some inkling of the person Wonhyo behind the many myths that accrued around him. The four texts are as follows:

1. Iryeon (1206–1289), "Wonhyo the Unbridled," in *Samguk yusa* (Stories Handed Down from the Three Kingdoms, ca. 1281–1283), fasc. 4. *HBJ* 6.347a17–348b19.

2. Zanning (919–1001), "Biography of Wonhyo, of the Hwangnyong monastery in the Dominion of Silla, [vassal to] Tang," in *Song gaoseng zhuan* (Lives of Eminent Monks [updated in the] Song Dynasty, ca. 988), fasc. 4. T 2061.50.730a6–b29.

3. Zanning (919–1001), "Biography of Uisang from the Dominion of Silla, [vassal to] Tang," in *Song gaoseng zhuan*, fasc. 4. T 2061.50.729a3–c3.

4. Gag-an (d. 1896), "Biography of State Preceptor Wonhyo," in *Dongsa yeoljeon* (Chronological Biographies of Masters of the East, ca. 1894), fasc. 1. *HBJ* 10.996b14–c16.

Three biographies in particular are important. These are the first two from the above list, combined with a stele dedicated to Wonhyo, the so-called Goseonsa Seodang Hwasang tapbi 高仙寺誓幢和上塔碑 (Stele for Monk Seodang of Goseonsa, ca. 800–809). Furthermore, shorter episodes concerning his life can be found in two Chinese records: the *Zongjing lu*

(宗鏡錄; T 2016), compiled by the monk Yongming Yanshou (永明延壽; 904–975) in 961, and the *Linjian lu* (林間錄; XZJ 1624), compiled by the monk Juefan Huihong (覺範慧洪; 1071–1128) in 1107. Finally, apart from his biography, the *Samguk yusa* also includes references to Wonhyo in other places, notably in the section devoted to Uisang and in the story about "Snake Boy" (Sabok bureon, 蛇福不言; *HBJ* 6.349b23–350a19).

Among the most important events in his life are undoubtedly his birth, his enlightenment, his teaching, the composition of his major works, and the birth of his son Seol Chong. These are documented in the first two sources in the list above; since the other sources in which Wonhyo is featured do not add substantially to the core parts of his biography, they have not been included for translation. The *Goseonsa Seodang Hwasang tapbi* is an exception to this: it does contain substantial information about Wonhyo's life, but since only fragments survive, it has not been included in this volume. Also, since the crucial account of his enlightenment is not found in his own biographies but in the biography of Uisang, this episode has also been translated here. Finally, a much later source, the *Dongsa yeoljeon*, which draws on the *Samguk yusa* and *Song gaoseng zhuan* accounts, has also been translated. This shows that interest in Wonhyo's life continued unabated through an extended period of history.

For the translations from *Samguk yusa* and *Dongsa yeoljeon*, the edition of the *Han'guk Bulgyo jeonseo* has been used; for the *Song gaoseng zhuan*, the version contained in the *Taishō shinshū daizōkyō* has been used.

Abbreviations:

HBJ = *Hanguk bulgyo jeonseo* 韓國佛教全書 (The Collected Works of Korean Buddhism) (1984). Seoul: Dongguk University Press. (Electronic Text from Dongguk University used as source)

T = *Taishō shinshū daizōkyō* 大正新脩大藏經 (Japanese Edition of the Buddhist Canon) (1924-35). Tokyo: Daizō kyōkai. (Electronic Texts from

SAT and CBETA used as sources)

WSJ = *Wonhyo seongsa jeonseo* 元曉聖師全書 (Collected Works of the Sagely Teacher Wonhyo). Seoul: Cheil munhwa sa, 1989.

XZJ = *Xuzangjing*. 續藏經. Taiwanese Reprint of *Dai nihon zokuzōkyō*. (1905-1912). Kyoto: Zokyō shoin. (Electronic Text from CBETA used as source).

II

PREFACES

1.
Preface to the *Commentary on the Jin Translation of the Flower Ornament Sūtra*

晉譯花嚴經疏序
Hwaeomgyeong so seo

釋元曉[1]

By the Bhikṣu Wonhyo
Translated by A. Charles Muller

原夫無障無礙、法界法門者、無法而無不法、非門而無不門也。爾乃非大非小非促非奢。不動不靜、不一不多。由非大故作極微而無遺。以非小故、爲大虛而有餘。非促之故、能含三世劫波。非奢之故、擧體入一刹。不動不靜故、生死爲涅槃、涅槃爲生死。不一不多故、一法是一切法、一切法是一法。

Now, in the unhindered and unobstructed dharma-opening of the dharma-realm there is no dharma, and yet no non-dharma; no opening, and yet no non-opening. Thus it is neither large nor small, neither in a hurry nor taking its time; neither moving nor still, neither one nor many. Since it is not large, it can become an atom, leaving nothing behind. Since it is not small, it can contain all of space with room left over. Unhurried, it can include all the kalpas in the three time periods; not taking its time, it can enter fully into an instant. Since it is neither moving nor still, saṃsāra is nirvāṇa and nirvāṇa

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1 The source text for this translation is the preface to the *Preface to the Jin Translation of the Commentary to the Flower Ornament Sūtra* contained in fragmentary form in *HBJ* 1.495-497. This is based on the version of the text contained in the *Dongmun seon* collection, Vol. 83.

is saṃsāra. Being neither one nor many, one dharma is all dharmas and all dharmas are one dharma.

如是無障無礙之法、乃作法界法門之術、諸大菩薩之所入也、三世諸佛之所出也。二乘四果之聾盲、凡夫下士之所笑驚。若人得入是法門法、卽能不過一念普現無邊三世。復以十方世界 咸入一微塵內。斯等道術 豈可思議。

This kind of unobstructed and unhindered dharma, along with the magical skill of the dharma-opening of the dharma-realm it creates, is the way of entry for the great bodhisattvas and the point of emergence for the buddhas of the three times. And it is that in regard to which the adherents of the two vehicles[2] and four realizations[3] are deaf and blind. This dharma is laughed at and is a source of astonishment for worldlings of the lowest rank. If a person is able to enter into this teaching of the dharma-opening, it is none other than the ability to appear limitlessly throughout the three times in less than an instant. Or it is like taking all the worlds in the ten directions and reducing them to fit into a single atom. How could such magical arts of the way be conceivable!

2 二乘. The vehicles of the śrāvakas 聲聞 (hearers, direct disciples) and pratyekabuddhas 辟支佛 (self-realizers). These two kinds of practitioners are regularly introduced in Mahāyāna literature where they are cast in a negative light as representatives of the so-called Hīnayāna 小乘 tradition and are set up in contradistinction to the bodhisattva 菩薩. They are understood as practitioners who are engaged in a view toward practice and enlightenment that will permit them to reach the level of arhatship 阿羅漢 and not Buddhahood. This means that they are able to permanently sever the multitude of afflictions engendered by the three poisons 三毒. But they are unable to progress further along the path in the manner of the bodhisattva because of a lack in the development of their compassion 慈悲 for other beings as well as a limitation in their understanding of the emptiness 空 of all phenomena 法.

3 四果. Written more fully as the four accesses and four realizations 四向四果. These are the four levels of attainment in the śrāvaka path (Skt. *catvāri-phalani*) (1) 須陀洹 stream-enterer (預流), (2) 斯陀含 once-returner (一來), (3) 阿那含 non-returner (不還, 不來); (4) 阿羅漢 arhat (無學). Also written 八賢聖. Each stage is seen as having two aspects: ascent into the stage, indicated by 向, and consummation of the stage, indicated by 果.

然依彼門 用看此事、猶是一日三出門外。十人共坐堂內俓然之域。有何奇特。況乎須彌入於芥子者、稊來入於大倉也。方丈內乎衆座者、宇宙內於萬物也。內入甚寛何足爲難乎哉。

Yet if we examine the matter from the perspective of this dharma-opening, it is just the same as making three trips out of the courtyard in one day,[4] or ten people sitting together in a narrow room.[5] What's the big deal? How much more so in the case Mt. Sumeru entering into a mustard seed, being [just like] hay placed in a large barn. Or a small room seating a multitude, is [just like] the universe containing myriad things. Why should it be difficult to enter into an extremely expansive [place]?

若乃鳳皇翔于青雲、下觀山嶽之卑。河伯屆乎大海、顧羞川河之狹。學者入乎此經普門、方知會學之齷齪也。然短翮之鳥、庇山林而養形。微鯗之魚、潽涓流而安性。所以淺近教門、亦不可已之耳。

When the Phoenix soars in the blue heavens, it gazes down on the lowly mountain peaks. When the Lord of the River arrives to the great ocean, he is embarrassed by his own narrowness.[6] Once the scholar enters the vast gate of this scripture, he becomes aware of the triviality of his own learning. Yet small birds take cover in the mountains and forests to nurture themselves, and tiny fish find security in the thrashing currents of a narrow stream. Therefore, should narrowness in one's approach of study also be disallowed?

今是經者、斯乃圓滿無上頓教法輪。廣開法界法門 顯示無邊行德。行德無畏而示之階。階故可以造修矣。法門無涯開之的。的故可以進趨矣。趨入彼門者、卽無所入故無所不入也。修行此德者、卽無所得故無所不得也。 於是三賢

4 Perhaps an allusion to Siddhârtha's three trips outside of his father's castle, during which he for the first time witnessed sickness, aging, and death.

5 Perhaps an allusion to the room of the layman Vimalakīrti, in which he delivered his talk to the ten bodhisattvas.

6 From *Zhuangzi*, "Autumn Floods." See Burton Watson, *Chuang Tzu: Basic Writings*, p. 98.

十聖無行而不圓。三身十佛無德而不備。其文郁郁 其義蕩蕩。豈可得而稱焉。

Now this sūtra is the perfectly complete dharma-wheel of the unsurpassed sudden teaching. It broadly opens the dharma-opening of the dharma-realm, revealing unlimited practices of virtue. The practices of virtue are fearless, and yet disclose stages. It is indeed exactly because there are stages that one can apply oneself in cultivation. The dharma-opening, though lacking delimitation, reveals a target, and it is indeed precisely because there is a target that one can advance. In proceeding to enter this opening, since there is nowhere to enter, there is no place where it is not entered. In practicing these virtues, since there is nothing to be attained, there is nothing that is not attained. At this juncture, those in the three ranks of worthies[7] and ten stages of sages[8] have no practices that are not perfected. The three bodies[9] and the ten buddhas[10] have no virtue with which they are not endowed. Its prose is splendid, its meaning vast. How can we give it a name?

7 The three ranks of worthies in the course of the practice of the bodhisattva — 三賢. The ten abodes 十住, ten practices 十行, and ten dedications of merit 十廻向.

8 Equivalent to the ten bodhisattva grounds 十地.

9 The three bodies 三身 (Skt. *trikāya*) are *dharmakāya*, *saṃbhogakāya*, *nirmāṇakāya*. (1) The *dharmakāya* (法身) is a reference to the transcendence of form and realization of true thusness. (2) The *saṃbhogakāya* (報身, 受用身) is the buddha-body that is called "reward body" or "body of enjoyment of the merits attained as a bodhisattva." (3) The *nirmāṇakāya* (化身, 應身) is the body manifested in response to the need to teach sentient beings.

10 In the *Huayan kongmu zhang* 華嚴孔目章, there are two kinds of ten Buddhas. (1) The first ten are the ten buddhas of the realm of understanding. The bodhisattva, relying on the true wisdom of awakening, perceives that the dharma realm is all Buddha in ten aspects (bodies). These are the body of sentient beings, the body of lands, the karma reward body, the body of Buddhist disciples (*arhats*), the *pratyekabuddha* body, the bodhisattva body, the body of completely enlightened One's (*tathāgatas*), the body of knowledge, the reality-body, and the body of space. (2) The second group of ten are the buddhas of the realm of practice. These are the correct enlightenment Buddha, the desire-to-save-sentient- beings Buddha, the karma-reward Buddha, the holding-fast Buddha, the transformation Buddha, the dharma-realm Buddha, the mind Buddha, the samādhi Buddha, the original nature Buddha, and the Buddha who becomes what he wishes. See T 1870.45.560a1 ff.

所言大方廣佛華嚴者、法界無限、大方廣也。行德無邊、佛華嚴也。非大方無以廣佛華。非佛華無以嚴大方。所以雙擧方華之事、表其廣嚴之宗。所言經者、圓滿法輪周聞十方無餘世界、遍轉三世無際。有情極軌窮常故名曰經[11] 擧是大意、以標題目故、言道大方廣佛華嚴經也。

The so-called Great Correct Vast Buddha Ornament means that the dharma-realm is without limit, and thus is Great, Correct, and Vast. Practicing virtues without limit is the Buddha Flower Ornament. Without being Great and Correct, there is no way to spread the Buddha's Flowers. Without the Buddha's Flowers, there is nothing to Ornament the Great and Correct. Therefore, the work of offering both Correction and Flowers expresses the Vastly Ornamented Doctrine. The word sūtra means that the perfectly complete dharma-wheel is universally heard throughout the worlds of the ten directions without exception. It pervasively operates throughout the three times without [temporal] delimitation. It is the ultimate exemplar and the final constant. Therefore it is called Sūtra. Since it takes up the overall theme as the title of its expression, it is called the *Great Correct Vast Buddha Ornament Sūtra*.

11 Following the *HBJ* note, replacing 徑 with 經。

2.

Preface to the *Commentary on the Sūtra of the Primary Activities of Bodhisattvas*

本業經疏序
Bon-eop gyeong so seo

釋元曉[1]

By the Bhikṣu Wonhyo
Translated by Jin Y. Park

原夫二諦中道、乃無可道之津。重玄法門、逾無可門之理。無可道故、不可以有心行。無可門故、不可以有行入。然以大海無津、汎舟楫而能渡。虛空無梯、翩羽翼而高翔。是知、無道之道、斯無不道。無門之門、則無非門。無非門故、事事皆爲入玄之門。無不道故、處處咸是歸源之路。歸源之路、甚夷而無人能行。入玄之門、泰然而無人能入。良由世間學者、着有滯無故也。

What are known as the Two Levels of Truth and the Middle Path have no ford that can be traversed. The profound Buddhist teaching also does not have a principle that can be used as a gate to pass through. Since there is no path to be traversed, there is no way in which to cultivate one's mind. Since there is nothing to be used as a gate, one cannot walk through it. Yet even though the ocean itself has no ford, people can cross over it with a boat and an oar; also, even though the sky does not have a ladder, [birds] spread wings and fly high above. By this we know that pathless path means that

1 The source text for this is *HBJ* 1.498a-b. The translators have edited the text and added punctuation.

anything can be a path; gateless gate indicates that anything can be a gate. Since there is nothing that is not a gate, each and every phenomenon can be a gate to lead to the mystery. Since there is nothing that is not a path, each and every place becomes the road leading back to the origin. The path to return to the origin is quite smooth, but no one can pass through it. The gate to enter the profound teaching is very natural, but no one can enter through it. That is because scholars in our time are attached to existence and stuck on inexistence.

着有相者、將有待之危身、趣無限之法相。數數無而已、逐名而長流。滯空無者、恃莫知之盲意、背生解之教門。惛醉而無醒、搖首而不學。

Those who are attached to the marks of existence, while they exist in the urgency [of limited time], chase after the marks of limitless dharmas. Since characteristics of dharmas are endless, their pursuits of words [named things] are endless. Those who have stagnated in the emptiness of inexistence, relying on the blind mind of ignorance, turn their backs on the teachings that enable understanding. In a drunken stupor from which they do not awaken, they merely nod their heads, but do not study.

是故如來無緣大悲、爲彼二類、令入佛道、說此兩卷瓔珞法門、欲使長流者止、遊八不之坦路、摧七慢之高心。惛醉者悟、學六入之明門、伏五住之闇陣。

For these reasons, Tathāgata with unconditional great compassion, in order to lead the above two groups into the Buddha's way, explained in the following two volumes the teaching of the bead-ornaments,[2] wishing that those who have long been in the flow of suffering stop the flow and enjoy

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2 "Teaching of bead-ornaments" refers to the *Sūtra of Bodhisattvas' Bead-Ornamented Primary Activities*.

3 The eight negations 八不 are neither birth nor cessation; neither going nor coming; neither the same nor different; neither annihilated nor permanent. The eight negations refer to the reality of all the entities in the world.

the level path of the eight negations,[3] cutting off the arrogance of the seven kinds of pride.[4] Those who have been in a stupor will awaken, educate themselves about the bright gate of the six entrances, and defeat the dark legions of the five entrenchments.[5]

於是備架福智兩檝、能渡乎佛法大海。雙運止觀二翼、高翔乎法性虛空。斯爲本業之大意也。

Equipped with the two oars of merit and wisdom, one can cross the great ocean of Buddhist teaching. Using together the two wings of cessation and contemplation, one flies high in the space of dharma nature. This is the great meaning of the primary activities [of bodhisattvas].

其爲教也、文理俱精、旨極妙而辭逸。文甚括而語詳。行階階而德備、事洋洋而理窮。窮因果之源流、究凡聖之始終、照千條之森羅、明一味之洪通。

With regard to teachings, the line of thought [in this sūtra] is refined,

4 The seven kinds of pride 七慢 are seven types of pride that are derived from the concept of "I am:" 1. Pride in regarding oneself as superior to inferiors and equal to equals (*māna*). 2. Pride in regarding oneself as superior to equals and equal to superiors (過慢; *ati-māna*). 3. Pride in feeling superior to manifest superiors (慢過慢; *mānāti-māna*). 4. Pride in the belief that the aggregates are self and are possessed by self (我慢; *asmi-māna*, *ātma-māna*). 5. Pride in possessing the Truth, or enlightenment (增上慢; *adhi-māna*). 6. Pride in regarding oneself as only a little inferior to those who far surpass one (卑慢; *avamāna*, *ūna-māna*). 7. Pride in regarding oneself as possessing virtues, such as wisdom and enlightenment, though lacking them (邪慢; *mithyā-māna*). A. Charles Muller, ed., *Digital Dictionary of Buddhism [DDB]*. <http://buddhism-dict.net/ddb>. Edition of 07/19/2008.

5 The five entrenchments of afflictions 五住地煩惱 are first elaborated in the *Śrīmālā-sūtra*, and subsequently become the framework for explaining the relation between affliction and ignorance in Tathāgatagarbha-related works. They are said to "condition all error, and are the ground in which spring the roots of the countless afflictions and delusions of all sentient beings." They are 1. Entrenchment of mistaken view in regard to all things in the three realms 見一處住地 (K. *gyeon ilche juji*). 2. Entrenchment of attachment to objects in the desire realm 欲愛住地 (K. *yog-ae juji*). 3. Entrenchment of attachment to things in the form realm 色愛住地 (K. *saeg-ae juji*). 4. Entrenchment of attachment to objects in the formless realm 有愛住地 (K. *yuae juji*). 5. Entrenchment of ignorance (or nescience entrenchments) 無明住地 (K. *mumyeong juji*). *DDB* Edition of 07/19/2008).

its essential meaning is extremely subtle, and its writing style is outstanding. The text is comprehensive, and the language used covers the details. Practicing in each stage, virtue is accumulated; its phenomena are vast and overflowing, and its principle is exhaustively investigated. By examining the original sources of cause and effect and plumbing the beginning and end of worldlings and sages, this text sheds light on a thousand arrangements of the myriad things and illuminates the vast penetration of the single flavor.

尒乃六性六忍、綜八會之廣要。三觀三諦、貫六百之玄宗。二土二身、帶十方而普現。一道一果、含萬德而都融。然後乘薩云之寶乘、還三界之故宅、開菩薩之本行、示六重之瓔、故言菩薩瓔珞本業經也。

In this sūtra, the comprehensive meaning of the Buddha's sermons

6 The eight assemblies refer to the eight gatherings in which the Buddha gave the sermons as they appear in the 60-fascicle *Huayan jing*. *Gugyeok Wonhyo Seongsa Jeonjip*, vol. 3 (Seoul: Daehan bulgyo Wonhyo jong, 1987), p. 423 n.3.

7 The six natures 六性 refer to the six seed natures 六種性 (K. *yukjong seong*) in which the roots of bodhisattva developments in forty-two stages are divided into six types of nature. The six natures correspond to the six stages of bodhisattva practice. The six types of natures are: 1. 習種性 (K. *seupjong seong*): the seed nature of practice; at the stage of the Ten Abodes 十住, bodhisattvas study and practice voidness so that they can generate the germ to correct all illusions. 2. 性種性 (K. *seongjong seong*): the seed nature of ability to discriminate all the natures of phenomena and transform the living; the stage of the Ten Practices 十行. 3. 道種性 (K. *dojong seong*): (the middle-)way seed nature; at the stage of the Ten Dedications of Merit 十廻向, bodhisattvas practice the middle path and attain all the Buddha's teachings. 4. 聖種性 (K. *seongjong seong*): the holy seed nature; at the stage of the Ten Stages 十地, bodhisattvas produce holiness by destroying ignorance; at this stage, bodhisattvas leave the ranks of the good 三賢位 and enter the holy stages 聖位. 5. 等覺種性 (K. *teunggak jong seong*). The seed nature of virtual enlightenment; at the stage of virtual enlightenment, the wisdom of the bodhisattva is virtually the same as that of the Buddha, hence, it is called the seed nature of virtual enlightenment. 6. 妙覺性 (K. *myogak seong*); the nature of marvelous enlightenment in which the non-surpassable Buddhahood is manifested; the stage of the marvelous enlightenment. A. Charles Muller, ed., *DDB*.

in eight assemblies[6] is put together through six natures[7] of bodhisattva activities and six kinds of endurance[8] in the stages of bodhisattva practices. The profound meaning of the six hundred fascicles is penetrated through threefold meditations [of twofold truths, equality, and the middle path] and the threefold truths [of existence, inexistence, and the middle]. Two lands [of purity and of the defiled] and two bodies of the Buddha [that is, the dharma-nature body and the transformation body] cover the entire world and reveal it broadly. The one path to reach the Buddha's way and the one fruit of the Buddha's teaching encompass ten thousand virtues and combine them all together. After all this, riding the treasure-chariot of complete wisdom, returning to the old house in the triple world, bodhisattvas open up their primary activities and manifest the six magnificent beads.[9] Therefore, it is called the *Sūtra of Bead-Ornamented Primary Activities of the Bodhisattvas*.

8 The six kinds of endurance 六忍 refer to six types of endurances bodhisattvas have mastered: (1) The endurance of belief 信忍 is to believe that everything is empty. (2) The endurance of dharma 法忍 is to maintain awareness that everything is provisional. (3) The endurance of practice 修忍 is to practice the middle path and to learn that both phenomena and principle are mutually interpenetrating. (4) The right endurance 正忍 is to clearly understand the correct meaning of the middle path. (5) The immaculate endurance 無垢忍 is to believe the pure mind without defilement. (6) The endurance of omniscience 一切智忍 is to attain all-encompassing cognition and the middle path. *The Encyclopedia of Buddhism* (Seoul: Hongbeobwon, 2003).

9 The six types of beads are bronze beads, silver beads, gold beads, glass beads, *maṇi* beads, and crystal beads. *Gugyeok Wonhyo Seongsa jeonjip*, vol. 3 (Seoul: Daehan Bulgyo Wonhyo Jong, 1987), p. 424 n.13.

3.
Preface to the *Commentary on the Saṃdhinirmocana-sūtra*

解深密經疏序
Hae simmil gyeong so seo

釋元曉[1]

By the Bhikṣu Wonhyo
Translated by A. Charles Muller

原夫佛道之爲道也、湛爾冲玄、玄於無間[2]。泰然廣遠、遠於無邊。爾乃有爲無爲如幻化而無二。無生無相、括內外而偕泯。偕泯之者、脫二縛而懸解。無二之者、同一味而澹神。故能遊三世而平觀。流十方而現身、周法界而濟物。窮未來而彌新。

Now, as paths are concerned, the Buddha-path is deep and profoundly mysterious—mysterious in its absence of gap. It is expansive and vast, extending far without limit. Herein, the conditioned and the unconditioned are like illusions—they are not two things. [Since the Buddha-path is] unarisen and without marks, one wraps up both inner and outer, and both disappear. Both disappearing, one unfastens the two kinds of fetters[3] and is

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1 Translated from the version in the *Hanguk bulgyo jeonseo*, vol. 1, p. 553-554. This was edited based on the recension contained in the *Dongmun seon*, vol. 83. The Sino-Korean source text has been edited and punctuated by the translators.

2 Following the *HBJ*'s suggestion of 間 instead of 閒.

3 Concomitant fetters 相應縛, which arise with each thought, and fetters attached to external objects 所緣縛.

freed from their bondage. Those [enlightened sages] who perceive it as not being two things experience the same taste [everywhere], and are settled in spirit. Hence they are able to course through the three times, observing impartially. Flowing throughout the ten directions and taking form, they extend themselves throughout the dharma realm, saving living beings. Extending into the future, they continue to appear anew.

於是如來對一生之大士 解彼甚深密義。居二九之圓土轉此了義法輪。其爲教也極精粹焉 棄繁華而錄實、撮要妙而究陳。開有無之法相示勝義之離邊。明止觀之本末簡立破之似眞。教窮三藏聖教 理盡四種道理。

Here, the Tathāgata explains the exceedingly deep mysterious meaning for the Bodhisattva of the One Life.[4] Dwelling in the eighteen perfect adorned realms, he turns this dharma-wheel of the complete revelation. As a teaching, it is extremely pure, eschewing the luxuriant flowers in favor of preserving the fruits, selecting the essentials yet explaining in detail. Showing the characteristics of the dharmas of existence and non-existence, it reveals the supreme truth's freedom from extremes. Clarifying cessation (*śamatha*) and analytical meditation (*vipaśyanā*) from beginning to end, it distinguishes the fallacious from the true in logical argumentation. Its teaching masters the holy instruction of the Tripiṭaka, and its principle exhausts the four kinds of reasoning.[5]

行卽分別六度、位卽宣說十地。十地行成之時證得圓滿轉依。轉依法身 不可思議、絶諸戲論、極無所爲。無所爲故、無所不作。無所論極、無所不言。無不作故、入相之化遍八荒而頓起。無不言故三輪之教流三千而彌諠。彌諠之說、未甞有言 頓起之相本來不然。是謂如來甚深密藏。今此經者 開發密、所以立題目名解深密經。

4 Maitreya, who will in his next life be a buddha.

5 As elaborated in the *Saṃdhinirmocana-sūtra* 解深密經 these are empirical reasoning 觀待道理, reasoning based on causality 作用道理, deductive reasoning 證成道理, and reasoning according to the way things are 法爾道理. See T 676.16.709a17-18.

In terms of practice, it is distinguished into the six perfections.[6] When seen in terms of stages, it is taught as the ten grounds.[7] When the practices of the ten grounds are consummated, one realizes the perfect transformation of the basis.[8] The dharma-body resulting from the transformation of the basis is inconceivable. Ending conceptual proliferations (*prapañca*), there is ultimately nothing to be done. Since there is nothing to be done, there is nothing that is not done; taking nothing to be explained to its extreme, there is nothing left unsaid. Since there is nothing that is not done, [the Buddha] takes on a body, reaching out to the rough worlds in the eight directions, suddenly appearing. Since there is nothing that is not said, the

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6 六波羅蜜. The six pāramitās 波羅蜜, which are the six practices that ferry one beyond the sea of mortality to nirvāṇa. They are the pure practices of the bodhisattva, which are carried out with an attitude of detachment from personal gain (based on the wisdom of emptiness): (1) charity 布施 (Skt. *dāna*), or giving, including the bestowing of the truth on others; (2) morality 持戒 (Skt. *sīla*), maintaining moral rectitude; (3) forbearance 忍辱 (Skt. *kṣānti*), patience under insult; (4) effort 精進 (Skt. *vīrya*), zeal; (5) meditation 禪定 (Skt. *dhyāna*), meditation or contemplation; (6) wisdom 智慧 (Skt. *prajñā*),wisdom, the power to discern reality or truth. It is the last that carries across saṃsāra (the sea of incarnate life) to the shores of nirvāṇa. The opposites of these virtues are meanness, wickedness, anger, sloth, a distracted mind, and ignorance.

7 十地 The ten stages, or bhūmis (Skt. *daśabhūmi*) of bodhisattva practice. In Yogâcāra, these are the thirty-first through fortieth stages (in the Huayan fifty-two stage path, the forty-first through the fiftieth stages) in the path of the bodhisattva, which are designated as one through ten. These follow the three virtuous stages 三賢位. Each of the ten grounds is associated with the subjugation or elimination of a certain type of obstruction to enlightenment. Precise descriptions of the ten vary according to the tradition. See the *DDB* for a detailed listing of each stage.

8 轉依. The conversion or revolution of our distorted modes of cognition (Skt. *āśraya-parivṛtti*). In Yogâcāra, this provides a detailed explanation as to what exactly occurs in the various types of mental functions in the process of the major conversion from the unenlightened to the enlightened state. In this experience, each of the four broad categories of consciousness — the sense consciousnesses 五識, the thinking consciousness (Skt. *mano*) 意識, the self-centered (Skt. *manas*) consciousness 末那識, and the store (Skt. *ālaya*) consciousness 阿賴耶識 — changes into an undefiled mode, becoming henceforth known as the four kinds of [purified] cognitive faculties 四智.

teaching of the three wheels of the dharma[9] flows out to the trichiliocosm and is always on the mark. The teaching that is always on the mark has never been expressed in words, and his sudden appearance is originally not-so. This is what is called the Tathāgata's Extremely Profound and Mysterious Storehouse. Now this sūtra uncovers the mysterious, and thus it is entitled the Sūtra on Understanding Profound and Esoteric Doctrine.

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9 During the period of the assimilation of Buddhist doctrine in China, a number of Chinese translators and commentators developed teaching taxonomies, distinguishing the Buddhist doctrine in three, four, or five categories, generally seen as starting from the most primitive and extending to the most sophisticated. The Faxiang school's explanation, called the three turnings of the dharma-wheel 三法輪, establishes the three times of the teachings of existence, the teaching of emptiness, and the teaching of the middle way. Also called 三時教.

4.
Preface to the *Exposition of the Sūtra on the Adamantine Absorption*

金剛三昧經論
Geumgang sammae gyeong non

新羅國沙門 元曉述[1]

By the Śramaṇa from the Dominion of Silla, Wonhyo
Translated by A. Charles Muller

夫一心之源 離有無而獨淨。三空之海融眞俗而湛然。湛然融二而不一。獨淨、離邊而非中。非中而離邊故、不有之法 不卽 住無。不無之相、不卽住有。

Now, the fount of the One Mind is free from existence and non-existence and is independently pure. The ocean of the three [levels of apprehension of] emptiness[2] merges the absolute and conventional and is perfectly calm. While calmly fusing two, it is not one. Independently pure, it is free from extremes, but does not lie in the center. Not lying in the center, yet free from extremes, non-existent dharmas do not abide in non-existence, and marks that are not non-existent do not abide in existence.

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1 The source text for this translation is the *Geumgang sammae gyeong* as contained in the *HBJ* vol. 1., p. 604b. An earlier recension of this text is also contained in the *Dongmun seon* collection, vol. 83. Before the start of the prolegomenon, the original text in the *HBJ* includes an introductory line that reads: "This sūtra will be analyzed from four approaches: (1) relating its overall message, (2) distinguishing its scriptural themes, (3) explicating its title, (4) explaining the text."「此經 略開四門分別 初述大意 次辨經宗 三釋題名 四消文義。」

2 As described in the **Vajrasamādhi-sūtra*: emptiness of marks, emptiness of emptiness, emptiness of that which is empty. See T 273.9.369b15.

不一而融二故、非眞之事、未始爲俗。非俗之理、未始爲眞也。融二而不一故 眞俗之性 無所不立、染淨之相 莫不備焉。離邊而非中故、有無之法無所不作、是非之義、莫不周焉。

Since it is not one yet merges dualities, non-absolute phenomena are not originally conventional, and the non-conventional principle is not originally absolute. Since it merges dualities and yet is not one, there is nothing that the natures of the absolute and conventional do not establish, and there are no marks of purity and pollution not contained within. Since it is free from extremes, yet not in the center, there are no existent or non-existent dharmas that are not created, and no positive or negative implications that are not subsumed.

爾乃無破而無不破、無立而無不立。可謂無理之至理、不然之大然矣。是謂斯經之大意也。良由不然之大然故能說之語、妙契環中。無理之至理故所詮之宗 超出方外。無所不破故名金剛三昧。無所不立故、名攝大乘經。一切義宗 無出是二。是故亦名無量義宗。且舉一目以題其首故、言金剛三昧經也。

Accordingly, without refutation, there is nothing not refuted; without positing, there is nothing not posited. We can call it the ultimate principle of no-principle, the great being-so of not being-so. This is the general message of this sūtra. It is precisely because it is the great being-so of not being-so that the words of the speaker mysteriously match the center of the ring.[3] Since it is the ultimate principle of no principle, the doctrine that is explained transcends this world. Since it leaves nothing unrefuted, it is called the *Vajrasamādhi*. Since there is nothing it does not establish, it is called the *Sūtra of the Compendium of the Great Vehicle*. None of its meanings and doctrines fall outside of these two. Therefore it is also called the *Numberless Meanings and Doctrines*. But being constrained to tender only one title, we call it the *Vajrasamādhi-sūtra*.

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3 The "center of the ring" is empty. The term appears in the *Zhuangzi* (Discussion on the Equality of Things) where it is a "socket" wherein is fit the Pivot of the Way 道樞. See Burton Watson, *Chuang Tzu: Basic Writings*. (New York: Columbia University Press, 1964), p. 35.

5.
Preface to the *Doctrinal Essentials of the Nirvāṇa Sūtra*

涅槃宗要序
Yeolban jong-yo seo

元曉師撰序[1]

By the Master Wonhyo
Translated by A. Charles Muller

原夫涅槃之爲道也、無道而 無非道。無住而無不[2]住。是知其道至近至遠。證斯道者、彌寂彌暄。彌暄之故普震八音[3]通[4]虛空而不息。彌寂之故、遠離十相、同眞際而湛然。由至遠故、教逝之綿[5]歷千劫而不臻。由至近故、忘言尋之、不過一念而自會也。

Now, in taking nirvāṇa as a path: it is not a path, yet it is not a non-path. It doesn't abide, yet it doesn't non-abide. Thus we know that this path is [simultaneously] the most near and the most distant. Those who actualize

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1 This version of the *Yeolban jong-yo* from the *HBJ* is based on the text included in the Taishō (T 1769), as well as the preface to the *Yeolban jong-yo* found in Volume 83 of the *Dongmun seon* Collection. Prior to the start of this preface, Wonhyo indicates his approach to commenting on this work, saying "This sūtra [will be discussed from] two aspects: (1) Its overall message, and (2) a detailed articulation of its subdivisions." 「是經有其二門。一者略述大意、二者廣開分別。」

2 Following *HBJ*, using 不 instead of 非.

3 Here we follow the *HBJ*'s offering of 音 instead of 聲.

4 *HBJ* offers 遍 as an alternative for 通, but this makes no significant change in the sense.

5 The *HBJ* note offers 緜 instead of 綿, but the sense of "continuity" implied by 綿 seems right here.

this path are totally tranquil yet totally engaged. Since they are totally engaged, they universally stimulate the eight kinds of voice[6] to permeate space without rest. Since they are totally tranquil, they are distantly removed from the ten marks[7] they are the same as original reality,[8] yet profoundly settled. Since it is the most distant, one can follow the flow of the teaching continuously, passing through a thousand kalpas without reaching one's destination. Since it is the most near, if you forget words and seek it, you spontaneously come upon it without more than a single thought.

今是經者、斯乃佛法之大海、方等之祕藏。其爲教也、難可測量。良由[9]廣蕩無崖[10]甚深無底。以無底故無所不窮。以無崖故無所不該。統衆典之部、分歸萬流之一味開佛意之至公、和百家之異諍。

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6 Eight attributes of the Buddha's voice. One common set includes: (1) A charming voice 極好音, which attracts the listeners to his teachings (2) A soft voice 柔軟音, which pleases listeners. (3) A harmonious voice 和適音, which softens the minds of the listeners, so that they may understand the teachings. (4) A dignified voice 尊慧音, which brings to the minds of listeners the feeling of respect for the Buddha. (5) A non-feminine voice 不女音, which strikes the listeners with awe. (6) An unerring voice 不誤音, which enables the listeners to attain right views and to avert evil. (7) A profound voice 深遠音, which enables the listeners to increase their virtuous conduct. (8) An inexhaustible voice 不竭音.

7 The ten marks of existence listed in the *Nirvāṇa Sūtra*: form 色相, sound 聲相, odor 香相, taste 味相, touch 觸相, arising 生相, abiding 住相, ceasing 滅相, male 男相, female 女相.

8 實際. The original essence of all things. The original, absolute truth; true thusness (Skt. *koṭi; bhūtakoṭi*), rendered into Chinese with 本際, 眞際, 實際. In his book *Coming to Terms with Chinese Buddhism*, Robert Sharf renders this term as "point of genesis." In response to the fact that this is a pivotal term in the text translated in that book, the *Baozang lun*, Sharf gives a detailed analysis of its origins and permutations. He informs us that in earlier translations of Indian texts such as the *Aṣṭasāhasrikā prajñāpāramitā*, the term referred to an inferior, "Hīnayāna" form of nirvāṇa, whereas in later Mahāyāna scriptures the term *bhūtakoṭi* is a synonym for absolute reality without the earlier negative connotations. See pp. 229-238. Robert Buswell, in *Cultivating Original Enlightenment* (translation of the *Vajrasamādhi-sūtra* with Wonhyo's commentary) uses "edge of reality."

9 Following the note in the *HBJ*, 由良 is adjusted to 良由, a common binome.

10 Here, and in the next instance of 崖, *HBJ* offers the alternative of 涯, which is basically a synonym, meaning, extent, limit, etc.

Now this sūtra is thus the great ocean of the Buddha-dharma, the secret store of the universal doctrine. As a teaching, it is difficult to fathom. Exactly because of this, it is limitlessly vast and bottomlessly deep. Being bottomless, there is no depth it does not plumb. Being limitless, there is nothing that it does not embrace. It gathers up all the separate parts of the canon and returns them to the single taste of the ten thousand streams. It opens up the perfect fairness of the Buddha's intention, harmonizing the disputes of the hundred philosophers.

遂使擾擾 四生、僉歸無二之實性。夢夢長睡、竝到大覺之極果。極果之大覺也、體實性而亡[11]心。實性之無二也、[12] 混眞妄[13]爲一。旣無二也、何得有一。眞妄混也、孰爲其實。斯卽理智都亡、[14]名義斯絕。是謂涅槃之玄旨也。

The confused beings of the four kinds of birth[15] are all driven back to true nature that lacks duality. Dull, unaware in their long slumber, all return to the ultimate realization of great awakening. The ultimate realization that is great awakening embodies the true nature and wipes away thought. Since the true nature lacks duality, the true and false merge together to become one. If they are already not-two, how could there have ever been one? When true and false are merged together, what can there be that is real? Herein, principle

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11 Following *HBJ*, using 亡 instead of 忘, though the difference is negligible.

12 Following *HBJ*, adding 也 after 二.

13 Following *HBJ* using 妄 for 忘 here and in the next instance.

14 Following *HBJ*, we change 忘 to 亡.

15 Four kinds of birth — 四生. The four ways that living beings are born into in the three realms and six destinies: (1) Oviparous (born from eggs) 卵生 (Skt. aṇḍaja-yoni); all beings born from eggs, such as birds, reptiles, fish, and insects. (2) Viviparous 胎生 (Skt. jarāyujā-yoni); creatures that are born from the womb— all mammals. (3) Born from moisture 濕生 (Skt. saṃsvedajā-yoni); also understood as born from causes and conditions 因緣生 or born as the result of the combination of heat and cold 寒熱和合生; basically includes insects and other smaller life forms for which eggs were not readily detectible. (4) Metamorphic, or born through transformation, born spontaneously 化生 (Skt. upapādukā-yoni); for example, celestials 天, hell denizens 地獄, etc., all of whom are born according to their prior karma.

and wisdom both vanish; words and their meanings are herein terminated. This is what is called the profound implication of nirvāṇa.

但以諸佛證而不住、[16] 無所不應、無所不說。是謂涅槃之至教也。玄旨亡[17]而未[18]嘗寂。至教說而未嘗言。是謂理教之一味也。爾乃聽満字者咸蒙毛孔之益。求半偈者、不顧[19]骨髓之摧。造逆罪者、信是經而能滅。斷[20]善根[21]者依玆教而還生之矣。

However, since the buddhas realize without abiding [in their realization], there is no [sentient being] they do not respond to, and no [dharma] they do not explain. This is the ultimate teaching of nirvāṇa. The profound implication is let go of, yet never disappears. The ultimate teaching explains, yet has never been spoken. This is what is called the single flavor of the principle and the teaching. Thus, the benefits of the complete [Mahāyāna] teaching enter into every pore of those who hear it.[22] Those who seek the half verse[23] do not hesitate even if their bones are crushed. Those who commit heinous acts, who believe in this sūtra, are able to erase their crimes. Those

16 Following the note in *HBJ*, using 住 instead of 位.

17 Following the *HBJ* note, using 亡 instead of 已.

18 Following the *HBJ* note, using 未 instead of 不.

19 Following the *HBJ* note, using 顧 instead of 傾.

20 Following the *HBJ* note, using 斷 instead of 燋.

21 Following the *HBJ* note, using 根 instead of 種.

22 See the *Nirvāṇa Sūtra*, T 375.12.658c2.

23 A reference to the last half of the verse in the *Nirvāṇa Sūtra* that says: "All phenomena are impermanent, which is the dharma of arising and ceasing; arising and ceasing, already extinguished, the cessation of extinction is bliss." (「諸行無常, 是生滅法 ; 生滅滅已, 寂滅爲樂」) According to the Northern text of the *Mahāparinirvāṇa-sūtra*, when Śākyamuni was unenlightened in a prior lifetime, he entered the Himalayas 雪山 to practice the bodhisattva path. Having heard the first half of the verse from Indra (who was appearing as a *rākṇasa*), he was overjoyed, and further sought after the second half of the verse. Since the *rākṣasa* did not grant this, he vowed to offer his body to him, and was then able to hear it.

who have cut off their wholesome roots are able, by relying on this teaching, to regenerate them.

所言大般涅槃[24]者、若也具存西域之音、應謂摩訶般涅槃那、此土譯之言大滅度.欲明如來所證道、體周無外、用遍有情、廣包[25]遠濟、莫是爲先。依莫先義、故名爲大。

If we reflect the original Sanskrit pronunciation of the term "great final nirvāṇa," it should be rendered as *mahāparinirvāṇa*, which is translated into Chinese as "great extinction." If you want to express that the Way realized by the Tathāgata is in essence pervasive without exterior and in function penetrating all beings, broadly embracing them and saving them afar, there is no term that comes before this one. Based on the meaning of "nothing coming before," it is called "great."

大體[26]大用、無二無別。既無彼岸[27]可到、何有此岸可離。無所離故無所不離。乃爲大滅、無所到故、無所不到、方是大度。以是義故名大滅度。

The great essence and the great function are neither dual nor not distinguished. Since there is already no "other shore" to be reached, how could there be a "this shore" to be separated from? Since there is nothing to be separated from, there is nothing that is not separated from. This is the case even up to the great extinction: with no place at which to arrive, there is no place not arrived at, and thus there is great salvation. Based on this meaning, it is called Great Extinction-Salvation.

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24 Following the *HBJ* note, not including the character 經 after 槃.

25 Following the *HBJ* note, using 包 instead of 苞.

26 Following the *HBJ* note, inserting the character 大 before 體.

27 Here and in the next instance, following *HBJ* in using 岸 instead of 崖.

所言「經」者、大聖格言 貫十方而一揆、歷千代而莫二。法而且常、故名爲經。正說之前、先敍[28]時事、以之故言序品第一。故道[29]大般涅槃經序品第一。

The meaning of *sūtra* is that the wise words of the holy ones penetrate the ten directions with a single principle; they pass through a thousand ages without bifurcating. They serve as a standard and remain constant, therefore they are called *sūtra*. Prior to delivering the correct teaching there is first the matter of making timely prefatory remarks, and hence it is labeled "1. Preface." Thus it is called "1. Preface to the *Mahāparinirvāṇa-sūtra*."

28 Following *HBJ*, using 敍 instead of 序.

29 Following *HBJ*, using 道 instead of 導.

III

DOCTRINAL ESSENTIALS

1.
Doctrinal Essentials of the Lotus Sūtra

法華宗要
Beophwa jong-yo

元曉師撰

By Master Wonhyo
Translated by A. Charles Muller [1]

將欲解釋此經。略開六門分別。初述大意、次辨經宗、三明詮用、四釋題名、五顯教攝、六消文義。

I will explain this sūtra from six perspectives: (1) the conveyance of its general sense, (2) the articulation of its doctrinal essentials, (3) the clarification of the function of the explainer of its discourse, (4) the explication of its title, (5) the disclosure of its doctrinal categories, and (6) the exegesis of the main text.[2]

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1 I would like to acknowledge the advantage I was able to take in doing this translation, of the sharp eye and extensive knowledge of the *Lotus Sūtra* and its commentarial traditions that was brought to bear by Hiroshi Kanno of Soka University. Based on his background in this area, he was able to identify numerous references, allusions, and abbreviations of important doctrinal concepts that would have otherwise passed by my eye, as a relative newcomer to the study of the *Lotus*. Beyond his specific knowledge of this tradition, Professor Kanno's consummate abilities in classical Chinese served to point out significant junctures in the translation that could be better parsed and rendered. His attention to this translation greatly increases my confidence that this is a sound work.

2 This sixth section, the treatment of the prose of the sūtra, is not extant.

A. Conveyance of the General Sense

初述大意者。

妙法蓮華經者、斯乃十方三世諸佛出世之大意。九道四生咸[3]入一道之弘門也。文巧義深、無妙不極。辭敷理泰、無法不宣。文辭巧敷、華而含實。義理深泰、實而帶權。理深泰者、無二無別也。辭巧敷者、開權示實 也。

The *Sūtra of the Lotus Blossom of the Marvelous Dharma* reflects the broad purpose of all the buddhas in the ten directions and three divisions of time appearing in the world. It is the vast gate through which all those of the nine paths[4] and the four kinds of birth[5] enter into the single way. The text is artful and the meaning profound, such that there is no level of subtlety to which it does not reach. Its words are well arranged and its principle all-embracing, and thus no teaching is not explained. With the text and words being artful and well arranged, the text is attractive, yet contains the real. With the meaning and principle being profound and all-embracing, there is reality, yet it contains the provisional. "The principle being profound and all-embracing"

3 Following *HBJ*'s suggestion of 咸 instead of 滅.

4 Since the ensuing term is the four kinds of birth, we may guess that Wonhyo is talking about a range in types of sentient existence, and thus he is probably referring to the nine abodes of sentient beings as taught in the **Abhidharma-saṃgīti-paryāya-pāda-śāstra*: (1) 欲界之人天 the world and the six deva-heavens of desire in which there is variety of bodies (or personalities) and thinking (or ideas); (2) 梵衆天 the three brahma heavens where bodies differ but thinking is the same, the first dhyāna heaven; (3) 極光淨天 the three bright and pure heavens where bodies are identical but thinking differs, the second dhyāna heaven; (4) 遍淨天 the three universally pure heavens where bodies and thinking are the same, the third dhyāna heaven; (5) 無想天 the no-thinking or no-thought heaven, the highest of the four dhyāna heavens; (6) 空無邊處 limitless space, the first of the formless realms; (7) 識無邊處 limitless perception, the second of the formless realms; (8) 無所有處 nothingness, the place beyond things, the third of the formless realms; and (9) 非想非非想 beyond thought or non-thought, the fourth of the formless realms. For more detail, see the entry in the *DDB*.

5 The four kinds of birth are explained above in note 15 to the Preface to the *Doctrinal Essentials of the Nirvāṇa Sūtra*.

implies non-duality and non-distinction. "The words being artful and well arranged" implies opening the provisional to show the real.

開權者、開門外三車是權。中途寶城是化。樹下成道非始、林間滅度非終。示實[6]者、示四[7]生竝是吾子、二乘皆當作佛、算數不足量其[8]命、劫火不能燒其土[9]。是謂文辭之巧妙也。言無二者、唯一大事於佛知見開示悟入。無上無異、令知令證故。言無別者。三種平等、諸乘諸身、皆同一揆、世間涅槃、永離二際故、是謂義理之深妙也。

"Opening the provisional" is similar to [the father's] revealing that the three carriages outside the gate are provisional—and that the jeweled city [seen] during the trip is conjured. His enlightenment under the bodhi tree was not the beginning, and his passing into nirvāṇa between the śāla trees was not the end. "Showing the real" is similar to the Buddha's showing that the beings born in four ways are all his children and that the adherents of the two vehicles[10] will all become buddhas. Numerical calculation is not adequate to express the length of his life. The eon-ending conflagration cannot scorch the ground of his Pure Land.[11] This is what is meant by the "artfulness of the prose." The meaning of "not-two" is that there is only one great matter,[12] in the Buddha's view, which is to reveal [the truth for sentient beings], show

6 Following Taishō, replacing 貿 with 實.

7 Following *HBJ*, replacing the single-character lacuna with 四.

8 Following Taishō, replacing 共 with 其.

9 Following the *HBJ* note, replacing 位 with 土.

10 The adherents of the two vehicles are the so-called Hīnayāna practitioners: the śrāvakas and pratyekabuddhas, whose approach to practice and teaching others is starkly contrasted with that of the bodhisattvas.

11 T 262.9.54c10.

12 The phrase saying that there is only "one great matter" for which the Buddha appears in the world to teach is one of the most cited lines in the *Lotus Sūtra*, repeated in many later East Asian Buddhist texts. See T 262.9.7a21.

them, awaken them, and make them enter. [The Buddha's teaching being] unsurpassed and unaltered, he has caused them to understand it and realize it. The meaning of "no distinction" is like the three kinds of equality[13] where all vehicles and all bodies follow the same method, and the mundane world and nirvāṇa have never been two different realities. This is the subtle mystery of the meaning of the principle.

斯則文理咸[14]妙。無非玄則、離麁之軌、乃稱妙法。權華開敷、實菓泰彰。無染之美、假喩蓮華。然、妙法妙絶何三、何一。至人[15]至冥、誰短誰長。茲處怳惚[16]、入之不易。諸子瀾漫、出之良難。

Thus, the text and its principles are both wondrous. It is the principle that lacks no profundity, the standard free from crudity, and is thus called the marvelous dharma. The provisional flowers are scattered broadly, and the real fruit is amply manifested. With unsullied beauty, it is described as being like the lotus flower. Yet why is the marvelous dharma which is perfectly excellent sometimes three, and sometimes one? This perfected person [the Tathāgata] is most mysterious: how could [his life span] be determined as short or long?[17] Initially, one is dull-minded, and entering is not easy. The children are all running around, so getting them out is extremely difficult.

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13 As taught in the *Saddharmapuṇḍarīkôpadeśa*, these are (1) equality of vehicle 乘平等, which means that śrāvakas can enter the same one vehicle; (2) equality of mundane existence and nirvāṇa 世間涅槃平等, which means that when Prabhūtaratna Tathāgata enters into nirvāṇa, he doesn't distinguish between nirvāṇa and saṃsāra; (3) equality of body 身平等, which means that when Prabhūtaratna Tathāgata enters into nirvāṇa, he re-manifests his own body, other bodies, and the dharma body without distinction.

14 Following the *HBJ* note, replacing 滅 with 咸.

15 Following the *HBJ* note, replacing 久 with 人.

16 Following the *HBJ* note, replacing □□總 (with lacunae for the first two characters) with 處怳惚.

17 The most literal reading of 誰短誰長 would be something like "who is short and who is long," but this doesn't make much sense in this context. Hiroshi Kanno suggests that since the length of the life of the Tathāgata is a prominent theme in the sūtra, this phrase refers to that theme.

於[18]是如來引之以[19]權。美羊[20]車於鹿苑、示有待[21]之麁[22]身。駕白牛於鷲岳、顯無限之長命。「斯乃借[23]一以破三、三除一捨。假修[24]以斥[25]短、短息而脩[26]忘[27]。」是法不可示。言辭相寂滅。蕩然靡據、肅焉離寄。不知何以言之、强稱妙法蓮花。是以、分坐令聞之者、當受輪王、釋梵之座。逕[28]耳一句之人、竝得無上菩提之記。況乎受持演說之福。豈可思議所量乎哉。擧是大意 以標題目。故言妙法蓮花經也。

It is here that the Tathāgata draws them out with expedients. Enticing them with the goat carriage in the Deer Park, he shows them his coarse body that is dependent on physical existence. Hitching up the white ox at Vulture Peak, he reveals his limitlessly long life. "From here, he borrows the one to refute the three, and with the three removed, the one is also abandoned. He provisionally uses the long to remove the short, and once the short is

18 Following the *HBJ* note, adding the character 於 here.

19 Following the *HBJ* note, placing 以 in the one-character lacuna.

20 Following the *HBJ* note, placing 羊 in the one-character lacuna.

21 Following the *HBJ* note, placing 待 in the one-character lacuna.

22 Disagreeing with the *HBJ* note, we retain 麁 over the suggestion of 危. Here the goat carriage is being compared with Śākyamuni's Hīnayāna teachings, which Zhiyi also called Deer Park Teachings. He delivered these teachings while he was still alive in his physical body—coarse body. Also, when he draws the children out of the house with the carriages, it is not because he has convinced them they are in danger; he has just distracted them with a toy, precisely because he can't convince them that they are in danger. This line is analogous to the sentence in Jizang's *Fahua youyi*, which says, 「昔仙人園內未曜此摩尼。今靈鷲山中方灑茲甘露。」"He has not yet shone forth the *maṇi*," which means that he is still only showing his physical body. T 1722.34.633b19.

23 Following the note in *HBJ*, replacing 迺 followed by a one-character lacuna with 乃借.

24 Following the *HBJ* note, replacing the one-character lacuna with 修.

25 Following the *HBJ* note, replacing the lacuna with 斥.

26 Following the *HBJ* note, replacing the lacuna with 脩.

27 *HBJ* offers the alternative of 亡 here, but the citation from Jizang has 忘, which makes sense, so we retain the original text. 「夫借一以破三, 三除而一捨, 假修以斥短, 短息而脩忘.」 See T 1722.34.633c2–3.

28 The note in *HBJ* offers 經 instead of 逕, but in terms of their meaning of "passing through" they are equivalent here.

removed, the long is forgotten."[29] Since this dharma cannot be shown, signs of the words and text are annihilated. Vanishing, it can't be grasped; totally serene, it abandons all dependencies. Not knowing what to call it, I am forced to name it the "flower of the marvelous dharma." This being the case, those who share a seat and are allowed to listen will some day take the seat of the wheel-turning kings, Indra and Brahma. Those who hear a single phrase all attain the guarantee of the attainment of perfect enlightenment—not to mention that the merits of receiving and transmitting the teaching lie far beyond calculation. The broad purport of the sūtra is shown in its title; thus it is called the *Sūtra of the Lotus Blossom of the Marvelous Dharma*.

B. Articulating the Doctrinal Essentials

第二辨經宗者。此經正以廣大甚深一乘實相爲所詮宗。總說雖然、於中分別者：一乘實相略說有二。謂能乘人及所乘法。此經所說一乘人者、三乘行人、四種聲聞、三界所有四生衆生、竝是能乘一佛乘人。皆爲佛子、悉是菩薩。以皆有佛性、當紹佛位故、乃至無性有情亦皆當作佛故。

This sūtra properly takes the vast and extremely profound true aspect of the One Vehicle[30] as its point of doctrinal concern. Yet though this is the general objective, there are specific issues addressed under this topic. The true aspect of the One Vehicle can be summarized in two general categories—the person who avails himself of the teaching and the teaching that is resorted to.

29 The cited text is found in Jizang's *Fahua youyi* at T 1722.34.633c2–3. Here both 脩 and 修 are being read with their rare meanings of 長. For a Japanese translation of this section of the *Fahua youyi*, see Hiroshi Kanno, *Hokke kyō to wa nani ka: Hokke yui wo yomu*, (Tokyo: Shunjūsha, 1992).

30 一乘 (Skt. *eka-yāna*). A term used to indicate the doctrine that there are in fact not three vehicles (for śrāvakas, pratyekabuddhas, and bodhisattvas) but only one teaching, which is the expedient means to attract people to the single Buddha-vehicle. The various Chinese schools held divergent opinions on the doctrinal implications of this concept.

The Perspective of the Person

The One Vehicle adherents introduced in the sūtra include the practitioners of the three vehicles,[31] the four kinds of śrāvakas,[32] and the sentient beings of the four kinds of birth throughout the three realms—all are people who avail themselves of the One Vehicle. All are children of the Buddha, and all are bodhisattvas. Since they all possess the Buddha-nature, they will attain to the rank of Buddhahood. In addition, those sentient beings lacking in Buddha-nature (*icchantikas*) will all become buddhas.

31 I.e., śrāvakas (direct disciples), pratyekabuddhas (solitary realizers), and bodhisattvas (enlightening beings).

32 Śrāvaka — 聲聞 Originally, a direct disciple of the Buddha (who heard his voice). In later Mahāyāna texts, a technical term with somewhat negative connotations. While śrāvakas are disciplined monk-practitioners who contemplate the principle of the four noble truths for the purpose of the attainment of arhat-ship, and thus eventually nirvāṇa, they are also considered along with the pratyekabuddha, to be a practitioner of the two lesser vehicles, inferior in insight and compassion to the bodhisattva, because their practice is said to be self-centered, focusing on their own salvation, a selfishness that is made possible by their lack of recognition of the emptiness of all objective phenomena. There are various lists of the four kinds of śrāvakas, but given that Wonhyo seems to have used Vasubandhu's *Saddharmapuṇḍarīkôpadeśa* as one of his sources, we can guess that he is referring to the four mentioned there: (1) Determined śrāvakas 決定聲聞, also called śrāvakas single-mindedly aiming for nirvāṇa 一向趣寂聲聞 and śrāvakas by inherent nature 種性聲聞. They are content in this status, and do not seek the Great Vehicle. (2) śrāvakas retrogressing from enlightenment 退菩提聲聞, also called śrāvakas aiming to be bodhisattvas 迴向菩提聲聞. They were originally bodhisattvas, but lost their motivation, drifting back into this state. (3) Transformation śrāvakas 應化聲聞, also written as 變化聲聞. These śrāvakas are originally bodhisattvas, and inwardly they secretly maintain bodhisattva practices, but outwardly they maintain the śrāvakas' appearance, as a strategy for teaching sentient beings. (4) Arrogant śrāvakas 增上慢聲聞, who claim to have attained enlightenment, and look down on others. These śrāvakas hate saṃsāra and enjoy nirvāṇa. See T 1519.26.9a15 and following.

如寶雲經言。「菩薩發心便作是念。一切世界中、少智衆生、愚癡瘖瘂、無涅槃分、不生信心者、而爲一切諸佛[33]菩薩之所棄捨。如是衆生我皆調伏 乃至坐於道場得阿耨菩提。發此心時。魔宮震動。」。

As the *Ratnamegha-sūtra* says:
When bodhisattvas give rise to the aspiration for enlighten-ment they immediately think thus: "There are sentient beings of small wisdom in all worlds, who are stupid and foolish,[34] who have no recourse to nirvāṇa, and who do not give rise to faith, and yet are abandoned by all buddhas and bodhisattvas. I will guide all these sentient beings until they sit at the site of enlightenment and attain *anuttarā-samyak-saṃbodhi*." When they give rise to this kind of determination, the palace of Māra trembles and quakes.[35]

又言、「菩薩成佛衆願滿足」

The same text also says: "When bodhisattvas become buddhas, myriad vows are fulfilled."[36]

方便品說、「三世諸佛但教化菩薩。」

The Chapter on Skillful Means says: "The buddhas of the three divisions of time only teach the bodhisattvas."[37]

33 The source text in T 658 has the character 佛 here, which is not in the *HBJ* version of the text.

34 Taking 瘖瘂 in its secondary gloss of "foolish" rather than the primary meaning of "mute," since the inability to speak does not seem to have relevance here.

35 T 658.16.218c6–10.

36 T 658.16.218c14–15.

37 T 262.9.7a29. For a standard English translation, see Leon Hurvitz, trans., *Scripture of the Lotus Blossom of the Fine Dharma* (New York: Columbia University Press, 1976), p. 30. Subsequent references to this work will be indicated simply as Hurvitz, with the page number. In this case Hurvitz gives a slightly different interpretation to this passage, taking issue with the notion that the buddhas teach only the bodhisattvas. But in general the commentarial tradition seems to support our present translation.

譬喩品云、「一切衆生皆是吾子故。」又言、「諸法從本來常自寂滅相。佛子行道己 來世得作佛。」

The Chapter of Parables says: "All sentient beings are my children..."[38] [The Chapter on Skillful Means] also says: "All dharmas are originally marked by quiescence. The Buddha's children, having practiced the path, shall be able to become buddhas in an age to come."[39]

斯則無一衆生而非佛子。所以廣大。此衆生界卽涅槃界、是故甚深。如論說言、三界相者、謂衆生界卽涅槃界。不離衆生界有如來藏故、是謂能乘一佛乘人也。

In this way there is no sentient being who is not a child of the Buddha—thus, the teaching is said to be vast in scope. Since the world of sentient beings is none other than the world of nirvāṇa, [this doctrine] is [said to be] extremely profound. As the **Saddharmapuṇḍarīkôpadeśa* (hereafter *Upadeśa*) says, "When we say 'characteristics of the three realms,' we mean that the realm of sentient beings is none other than the nirvāṇa-realm. This is because the tathāgatagarbha does not exist apart from the realm of sentient beings." Therefore they are called people who are able to avail themselves of the one Buddha-vehicle.[40]

此一乘人所乘之法、略而說之有四種。一謂一乘理、及一乘教、一乘之因、一乘之果。一乘理者、謂一法界。亦名法身、名如來藏。如薩遮尼揵子經云、「文殊師

38 T 262.9.14c20–21; Hurvitz, p. 72.

39 T 262.9.8b25–26; Hurvitz, p. 37.

40 T 1520.26.18c11. The *Saddharmapuṇḍarīkôpadeśa* (淨土論 *Myobeop yeonhwa gyeong upajesa*) is attributed to Vasubandhu with two Chinese translations extant in the Taishō canon (T 1519, 1520). It is a short commentary on the *Lotus Sūtra*, representing the only surviving commentary on the sūtra that is of Indian provenance. This commentary does not treat the entire sūtra, but focuses on the preface and the chapters on skillful means 方便品 and parables 譬喩品. Wonhyo cites this work extensively in this commentary. See Terry Rae Abbott, "Vasubandhu's Commentary to the *Saddharmapuṇḍarīka-sūtra*: A Study of Its History and Significance" (Ph.D. diss. University of California at Berkeley, 1985).

利白佛言、若無三乘差別性者、何故如來說三乘法。佛言。諸佛如來說三乘者、示地差別、非乘差別。說人差別、非乘差別。諸佛如來說三乘者、示小功德知多功德、而佛法中無乘差別。何以故。以法界法無差別故。」

The type of teaching to which One Vehicle practitioners avail themselves can be broken down into four general types. These are (1) the One Vehicle principle, (2) the One Vehicle teaching, (3) the cause of the One Vehicle, and (4) the effect of the One Vehicle.

The One Vehicle Principle

The One Vehicle principle refers to the one dharma-realm. It is also called the dharma-body, as well as the tathāgatagarbha. As the *Mahāsatya-nirgrantha-sūtra* says:

> Mañjuśrī, addressing the Buddha, said: "If there is no distinction in the nature of the three vehicles, why do the tathāgatas teach such as thing as the three vehicles?" The Buddha said: "The buddha-tathāgatas' teaching of the three vehicles is to indicate differences in level, not differences in vehicle (i.e., teaching). It is to explain differences in [the capacities of] persons, not differences between vehicles. The explanation of the three vehicles by the buddha-tathāgatas is to point out small merit so as to let people know great merit. Nonetheless, within the buddha-dharma itself there is no distinction in terms of vehicle. Why? Because within the dharma-realm, there are no distinctions among dharmas."[41]

金光明經言、「法界衆生故、分別說三乘。」

The *Suvarṇa-prabhāsa-(uttama)-sūtra* says: "In the reality-realm there are

[41] T 272.9.325c26–326a4.

no distinctions, and hence there are no separate vehicles. It is in order to save sentient beings that [the Buddha] explains three [separate] vehicles."[42]

又此經言。「諸佛如來能知彼法究竟實相。」論釋此云、「實相者、謂如來藏。法身之體不變相故。」。又下文言、「同者、示諸佛如來法身之性。同諸凡夫聲聞辟支佛等、法身平等無有差別故。」

This sūtra also says: "All buddha-tathāgatas are able to know the ultimately real aspects of this dharma."[43] The *Upadeśa* explains this, saying: "'Real aspect' means the tathāgatagarbha. This is because it is the unchanging aspect of the dharma-body."[44] A passage below says, "'Same' refers to the nature of the dharma-bodies of the buddha-tathāgatas. It is the same as [the natures of] worldlings, śrāvakas, pratyekabuddhas, and so forth. The dharma-body is the same everywhere, without distinctions."[45]

案云、如來法身 如來藏性 一切衆生平等所有。能運一切同歸本原。由是道理無有異乘、故說此法爲一乘性。如是名爲一乘理也。

It can be understood like this: The Tathāgata's dharma-body and the nature of the tathāgatagarbha are equally possessed by all sentient beings. They are able to carry all [sentient beings] back to their origin. Based on this principle, there are no separate vehicles, and hence it is said that this dharma has the character of the One Vehicle. This is called the "principle of the One Vehicle."

The Teaching of the One Vehicle

42 T 664.16.376c14–15.

43 Not found in the *Suvarṇa-prabhāsa-sūtra* as indicated by Wonhyo, but in the *Saddharmapuṇḍarīkô padeśa*, T 1519.26.4c23.

44 T 1519.26.6a12–13.

45 T 1519.26.7b18–19.

一乘教者、十方三世一切諸佛從初成道乃至涅槃、其間所說一切言教。莫不令至一切智地、是故皆名爲一乘教。如方便品言、「是諸佛亦以無量無數方便、種種因緣、譬喩言辭而爲衆生演說諸法。是法皆爲一佛乘故。是諸衆生從佛聞法。究竟皆得一切種智。」故。是教遍通十方三世、無量無邊。所 以廣大。故一言一句皆爲佛乘。一相一味、是故甚深。如是名爲一乘教也。

The teaching of the One Vehicle refers to all the verbal teachings explained by the buddhas of the ten directions and the three divisions of time from their first attainment of enlightenment up to their entry into nirvāṇa. Since there are none that are not caused to attain the stage of omniscience, it is called the One Vehicle teaching. As the Chapter on Skillful Means says:

> These buddhas resort to incalculable and numberless devices, various causes and conditions, parables, and explanatory prose to explicate the various teachings to all sentient beings. These teachings all constitute the One Buddha Vehicle, and so these beings, hearing these teachings from the buddhas, will ultimately attain omniscience.[46]

This teaching is universally applicable throughout the ten directions and three divisions of time, incalculable and without limit; hence it is vast. Therefore each word and each phrase is subsumed in the Buddha-vehicle. Since it has [only] one mark and one flavor, it is extremely profound. This is what is meant by the term "One Vehicle teaching."

One Vehicle Causes

一乘因者、總說有二。一者、性因、二者作因。言性因者。一切衆生有佛性。爲三身果而作因故。如常不輕菩薩品云、「我不輕汝。汝等皆當作佛。」論釋此言、「示諸衆生皆有佛性故。」又言、「決定增上慢二種聲聞根未熟故、佛不與授記、菩薩與授記。菩薩與授記者、方便令發心 故。」當知依此經意而說趣寂二乘、無性、有情、皆有佛性悉當作佛。

46 T 262.9.7b13–15; Hurvitz, p. 30.

Broadly speaking, there are two kinds [of One Vehicle causes]: the first is causation by nature, and the second is causation by becoming.

Causation by nature

Causation by nature is the possession of Buddha-nature by all sentient beings. When the three bodies are realized, it is causation by becoming. As the Chapter of the Bodhisattva Never Disparaging says: "I do not hold you in contempt. … You shall all become buddhas."[47] The *Upadeśa* elaborates on this, saying, "This shows that sentient beings all possess the Buddha-nature."[48] It also says: "Since the spiritual capacities of the two kinds of śrāvakas—the determined and the arrogant—are immature, the buddhas do not guarantee their attainment of buddhahood; but they guarantee it to the bodhisattvas. The guarantee for the bodhisattvas is done as an expedient[49] in order to encourage them to arouse the aspiration for enlightenment."[50] You should understand that it is explained based on the theme of this sūtra that [adherents of] the two vehicles intent on extinction, sentient beings who [are said to] lack [buddha-]nature (icchantikas), and those who have the Buddha-nature—all have the Buddha-nature and all will become buddhas.

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47 T 262.9.51b16; Hurvitz, pp. 282.

48 T 1519.26.9a14.

49 Deciding whether to render *bangpyeon* 方便 in English as "skillful means" or as "expedient means" is often difficult because the connotations shift according to the context as (1) the teaching being something to marvel at—the fact that the Buddha can present these difficult truths in everyday language (thus, skillful), yet that (2) they are teachings of a lower order, far removed from reflecting reality, and are a kind of "stopgap" measure (thus, expedient). In the context of the *Lotus Sūtra*, the prior rendering would no doubt be prevalent, but in many of the Abhidharma and Yogâcāra works that Wonhyo cites from in his exegesis, the latter connotation often predominates. Because of this, I have decided not to attempt to uniformly translate the term one way or another, instead trying to make the choice of rendering appropriate to the context.

50 T 1519.26.9a19–20.

Causation by becoming

言作因者。若聖、若凡、內道、外道、道分、福分、一切善根。莫不同至無上菩提。如下文言、「或有人禮拜、或復但合掌、乃至舉一手、或復少傾頭[51]。若人散亂心入於塔廟中一稱南無佛、皆已成佛道。」乃至廣說。

Whether sage or worldling, Buddhist or non-Buddhist, whether focused purely on enlightenment or focused on merit, among those who have wholesome roots, there are none who do not attain peerless bodhi. As a passage later [in the sūtra] says:

There will be some who prostrate themselves ceremoniously;
Others, again, who merely join palms;
Others, yet, who do no more than to raise one hand;
Others yet again who slightly nod in assent.
…
If sentient beings, even in a state of distraction,
Enter a stūpa
And recite namo *Buddhāya* just once,
They have already accomplished the Buddha's enlightenment.[52]

and so forth.

本乘經言、「凡聖一切善 不受有漏果、唯受常住之果。」大悲經言、「佛告阿難、若人樂着三有果報、於佛福田、若行布施諸餘善根、願我世世莫入涅槃、以此善根不入涅槃、無有是處。是人雖不樂求涅槃、然於佛所種諸善根、我說是人必入涅槃。」

The *Sūtra of the Original Vehicle* says: "None of the wholesome actions of worldlings and sages engender the reception of intention-tainted effects—they only achieve the result of constant abiding."[53] The *Mahākaruṇā-puṇḍarīka-sūtra* says:

51 Taisho has 低頭.

52 T 262.9.9a19–26.

The Buddha said to Ānanda: "If people who, in a state of enjoyment of the karmic fruits of the three realms, cultivate donation and all other wholesome roots directed at the Buddha's fields of merit, and vow 'In lifetime after lifetime I will not enter nirvāṇa,' [and think,] based on these wholesome roots they will not enter nirvāṇa—this is impossible. Even if such a person does not take delight in seeking nirvāṇa, I am telling you that those whose wholesome roots have been planted in the Buddha's place will definitely enter nirvāṇa."[54]

尼健子經一乘品言、「佛語文殊、我佛國土所有僧伽尼乾子等。皆是如來住持力故、方便示現。此諸外道善男子等、雖行種種諸異學相、皆同佛法。一橋梁度、更無餘度故。」

The Chapter on the One Vehicle in the *Nirgrantha-sūtra* says: "The Buddha said to Mañjuśrī: 'All the Sāṃkhyas and Nirgranthas in my Buddha-land are there by virtue of being skillful manifestations through the power of the maintenance of the vows of the Tathāgata. Even if these non-Buddhists, sons of good families and so forth practice various aspects of non-Buddhist paths, all are the same Buddha-dharma. There is only one bridge to be crossed—there is no alternate crossing.'"[55]

案云、依此等文當知佛法、五乘諸善、及與外道種種異善如是一切皆是一乘。皆依佛性、無異體故。如法花論顯此義云、「何體法者。謂理無二體。無二體者、謂無量乘皆是一乘故。」

Explanatory note: Based on these kinds of passages, we should understand that the Buddhist teachings, [including such things as] the wholesome

53 There is no *Sūtra of the Original* Vehicle listed anywhere in the catalogs in our possession of present or past canons. Subsequent passages that Wonhyo cites under this title are found in the *Sūtra of Primary Activities* 本業經, but this passage is not found anywhere in the present canon.

54 T 380.12.960a8–12.

55 T 272.9.326b26-c1.

practices contained within the five vehicles as well as the various non-Buddhist wholesome practices of the heterodox paths are all subsumed in the One Vehicle. All rely on the Buddha-nature, because there is no other essence. The *Upadeśa* expresses this point when it says: "What is dharma-as-essence? This means that the principle does not have two essences. 'Not having two essences' means that innumerable vehicles are all this One Vehicle."[56]

而下文言、「汝等所行是菩薩道者、謂發菩提心退已還發者、前所修行善根不滅、同後得果」故者。爲顯種子無上義故。且約發心善根而說。非謂餘善不得佛果。是故不違前 所引文。

Further below it says: "The practices that you are all engaged in are the bodhisattva path, which means those practices from the time of the arousal of the intention for enlightenment."[57] The wholesome roots that are cultivated before this do not disappear, and later on they bear fruit. This is an expression of the most profound implication [of the notion of] seeds.[58] This is explained from the perspective of the wholesome roots of the aspiration for enlightenment. It does not mean that alternative wholesome roots do not aid in the attainment of Buddhahood. Therefore it does not contradict the passage cited above.

由是言之、若凡、若聖、一切衆生內道、外道、一切善根、皆出佛性同歸本原。如是本來唯佛所窮。以是義故、廣大甚深。如是名爲一乘因也。

56 T 1520.26.15c7.

57 T 1520.26.18b21–25.

58 Seeds are defined in the *Mahāyāna-saṃgrāha* as having six implications, a couple of which apply here: (1) Momentariousness 刹那滅— seeds are extinguished and reappear instantaneously, with the prior instant of a seed as the cause for the next instant; thus the chain of cause and effect is not broken. (2) Seeds contain the same moral nature as their effects 性決定. This is just one example of Wonhyo's penchant for following Vasubandhu in explaining the doctrines of various Buddhist systems through Yogâcāra principles. See 攝大乘論釋 T 1597.31.329b28-c10. Also see the entry for *seeds* 種子 in the *DDB*.

Based on this we can say that whether one be a worldling or a sage, all sentient beings, whether Buddhist or non-Buddhist, who have wholesome roots—all emerge from the Buddha-nature to return to the origin. This sort of thing is something that is originally fathomed only by the Buddha. Because of this, the doctrine is vast and deep and is therefore called the One Vehicle cause.

一乘果者。略說有二種。謂本有果及始起果。本有果者、謂法佛菩提。如壽量品云、「如來如實知見三界之相無有生死。若退若出、亦無在世及滅度者。非實非虛非如非異。」[59]

One Vehicle Effects

These are broadly distinguished into two types: intrinsic effects and actualized effects.

Intrinsic Effects

The intrinsic effects are the dharma[-body] Buddha's enlightenment.[60] As it says in the Chapter on the Tathāgata's Life Span:

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59 T 262.9.42c13.

60 The dharma-body Buddha's enlightenment is one of three kinds of Buddha's enlightenment explained in the *Upadeśa*: the bodhi, or wisdom, of each of the Trikāya, 三身, i.e., that under the bodhi tree, that of parinirvāṇa, that of Tathāgatagarbha in its eternal nirvāṇa aspect. Also called three kinds of buddha-results 佛果, with 佛果 referring to bodhi 菩提. The **Upadeśa* says: "[The Buddha] manifests three kinds of bodhi: (1) the bodhi of the transformation[-body] Buddha, which he reveals according to the requisite need to be seen; (2) the bodhi of the reward[-body] Buddha, which is realized in the attainment of lasting nirvāṇa upon the consummation of the practices of the lower stages; (3) the bodhi of the dharma[-body] Buddha, which one attains because the nirvāṇa of the matrix of the Tathāgata is eternally pure and unchanging."「示現三種佛菩提。一者應化佛菩提、隨所應見而爲示現故。(中略) 二者報佛菩提、下地行滿足得常涅槃證故。(中略) 三者法佛菩提、謂如來藏性涅槃常恆清涼不變故。」T 1519.26.09b11–21.

The Tathāgata accurately perceives that the characteristic of the three realms is that they lack birth and death. Whether one is in a condition of withdrawal from or emergence into the world, there is neither existence in the world [of cyclic existence] nor its extinction. It is neither substantial nor vacuous, neither the same nor different.[61]

案云、此文就一法界、顯一果體。非有體故、非實。非無體故、非虛。非眞諦故、非如。非俗諦故、非異本乘經[62]云、「果體圓滿無德不備、無理不周。無名無相非一切法可得。非有體非無體。」乃至廣說。又言、「二體[63]之外獨在無二」故、是明法佛菩提果體。

It can be elaborated like this: From the perspective of the one dharma-realm, this passage reveals the essence of the single effect. Not having an essence, it is insubstantial; not lacking an essence, it is not vacuous. Not being the absolute truth, it is not thus; not being the conventional truth, it is not different. As the *Sūtra of the Original Vehicle* says: "The essence of the effect is complete, with no quality not included, and no principle not pervading. Without name and without characteristics, it cannot be grasped in all phenomena. It neither possesses nor lacks an essence" and so forth.[64] The same text also says: "It exists alone, beyond the two truths, without a second."[65] This clarifies the dharma[-body] as the essence of the Buddha's enlightenment as effect.

始起果者、謂餘二身。如論說言、「報佛菩提者、十地行滿足得常涅槃證故」。如經言。「我實成佛已來。無量無邊百千萬億那由他劫。」故。

61 T 262.9.42c13; Hurvitz, p. 239.

62 There is no sūtra by this name listed in the East Asian canon. Since the citation is found the *Sūtra of Primary Activities* 本業經 (T 1485) we may assume that this is a corruption of that title.

63 The source text has 諦 instead of 體.

64 T 1485.24.1020a20–22.

65 T 1485.24.1015c15.

Actualized Effects

Actualized effects [realizations] are those experienced by the buddhas in the other two bodies. As the *Upadeśa* says: "The enlightenment of the reward-body[66] buddhas means that when the practices of the ten grounds are completed, one is able to continually experience nirvāṇa."[67] As the sūtra says: "Since the time I actually achieved Buddhahood, there have been incalculable, limitless hundreds of thousands of myriads of millions of *nayutas* of eons."[68]

應佛[69]菩提者、隨所應見而爲示現。謂出釋宮樹下成道及與十方分身諸佛。如寶塔品之所廣明。總而言之、一切衆生皆修萬行同得如是佛菩提果。是謂一乘一乘果也。如方便品云、

舍利弗當知 我本立誓願
欲令一切衆 如我等無異
如我昔所願 今者已滿足。
化一切衆生 皆令入佛道。

The enlightenment of the response-body buddhas is manifested in accordance with its need to be seen. This refers to the Buddha's departure from the Śākya palace, his attainment of enlightenment under the bodhi

66 The reward-body (Skt. *saṃbhogakāya*) is one of the three bodies (*trikāya*) of the Buddha 三身. It is the ideal body of a buddha which is produced upon entering buddhahood as the result of vows undertaken during the practices in the bodhisattva path. Interpreted in Yogâcāra as "body received for enjoyment" 受用身. The notion of reward-body overlaps with that of response-body 應身, with the distinction being made in terms of the level of the perceiver.

67 T 1519.26.9b14.

68 T 262.9.42b12.

69 Based on the source text, we change 化 to 佛. See T 1519.26.9b12.

tree, on up to his manifestation of multiple buddha-bodies.[70] This is as is extensively clarified in the Chapter of the Apparition of the Jeweled Stūpa. Generally speaking, all sentient beings cultivate myriad practices, and are able to attain the same result of the Buddha's enlightenment. This is called the One Vehicle result of the One Vehicle. As it is said in the Chapter on Skillful Means:

> Śāriputra, you should know
> That I formerly took a vow
> To cause all beings
> To attain to my level with no difference.
> That ancient vow of mine
> Is now perfectly fulfilled;
> I have converted all sentient beings,
> Allowing them to enter the Buddha-path.[71]

案云、此文正明如來所願滿足。所以然者、遍化三世一切衆生。如應皆令得佛道故。如寶雲經云、「譬如油鉢、若已平滿、更投一渧、終不復受。菩薩成佛、衆願滿足 亦復如是。更無減少一塵之願。」

Explanation: This passage properly clarifies that what the Tathāgata has vowed has been fulfilled. This is because he pervasively teaches the sentient beings of the three divisions of time, adapting to the condition of each one and causing them to attain the buddha-way. As the *Ratnamegha-sūtra* says: "It is like a bowl filled to the brim with oil—you can't add another drop because it won't accept it. It is the same when the bodhisattvas become buddhas, and all their vows are completed. There is no further decrease in [the force of] the vow, even an iota."[72]

70 Summarizing T 1519.26.9b11–14.

71 T 262.9.8b4–7.

72 T 658.16.218c14–16.

大雲密藏藏[73]經云、「大雲密藏菩薩曰言世尊、唯願如來爲未來世薄福衆生。演說如是深進大海水潮三昧。佛言、善 男子、莫作是言。何以故、佛出世難、此大雲經聞者亦難。云何偏爲未來之人[74]。吾當遍爲三世衆生廣門分別。」

The *Mahāmegha-sūtra* says:

Great Cloud Secret Store Bodhisattva said: "World Honored One, I only request that the Tathāgata explain this deep entry into the great ocean *samādhi* for future sentient beings of shallow merit." The Buddha said: "Good son, do not say such a thing. Why? It is difficult for the Buddha to appear in the world, and gaining a hearing of this sūtra is also difficult. Why should special treatment be accorded to beings of the future? I will broadly elaborate [the teachings] for sentient beings throughout the three divisions of time."[75]

花嚴經云、「如來轉法輪。於三世無不至。」依此等文、當知諸佛初成正覺一念之頃。遍化三世一切衆生、無一不成無上菩提。如昔所願已滿足故。設有一人不成菩提。如昔所願卽不満故。雖實皆度而無盡際。雖實無際而無不度。以無限智力度無限衆生故。

The *Flower Ornament Sūtra* says: "[When] the Tathāgata turns the wheel of the dharma, there is no time among the three divisions of time where it does not reach."[76] Based on these kinds of passages, you should know that at the zenith of the thought-moment when the buddhas first achieve perfect enlightenment, they pervasively transform all sentient beings throughout the three divisions of time, such that there is not one of them who does not achieve peerless enlightenment. This is the result of the completion of their

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73 The doubling of the character 藏 here is doubtful. Reference works list the title as *Da fangdeng wuxiang jing* 大方等無想經, where this citation is indeed found. This text is also known by several variant titles in Chinese. See the entry in the *DDB* for details.

74 人 is added from the cited source text.

75 T 387.12.1101a28-b5.

76 T 278.9.628a9.

ancient vow. If there were one person who did not achieve enlightenment, it would mean that the ancient vow was not fulfilled. Even though they are truly all saved, there is no end to the process. And even though there is really no end to the process, there are none who are not saved.[77] This is because the Buddha saves limitless sentient beings through his limitless wisdom power.

而此經下文言。「我本行菩薩道所成壽命、今猶未盡復倍上數。」論釋此云、「我本行菩薩道今猶未滿者以本願故、衆生界未盡。願非究竟、故言未滿。非謂菩提不滿足故。所成壽命復倍[78]上數者。示現如來常命 方便。顯多過上數量不可數知故」

Yet the sūtra says in a later passage: "[Sons of good families,] the lifespan I achieved in my former treading of the bodhisattva path even now is not exhausted—it is twice again as large as the above number."[79] The *Upadeśa* explains this as follows:

> It is because of his past vow that "I tread the bodhisattva path, which even now is not complete," that the realms of sentient beings are inexhaustible. Since the vow has not been exhausted, the text says "incomplete." But this does not mean that his enlightenment is incomplete. "The lifespan I achieved is twice again as large as the above number" is an expedient device for showing the Tathāgata's eternal life. It shows that the number far surpasses the above amount, and is beyond what can be known through reckoning.[80]

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77 Wonhyo takes up the logical conundrum of increase or decrease of the relative numbers of buddhas and sentient beings based on various Buddhist doctrinal approaches in the *Simmun hwajaeng* non at *HBJ* 1.839c.

78 位 is corrected to 倍 according to the cited source text.

79 T 262.9.42c22–23; Hurvitz, p. 239.

80 T 1520.26.19a2–6.

此論意者。爲明約今衆生未盡度[81]。如是時本願未滿。非謂菩提已滿而其本願未滿。亦非本願未滿而說佛法已足。如花嚴經云、「一切衆生未成菩提、佛法未足。本滿[82]未滿」是故當知 願與菩提 不滿等則已滿則等滿。如是名爲一乘果也。合而言之。理、教、因、果、如是四法更互相應共運一人 到薩婆若。故說此四名一乘法。猶如四馬更互相應共作一運、故說四馬名爲一乘。當知此中道理亦爾。

The *Upadeśa*'s point here is to clarify the fact that from the perspective of the present, sentient beings have not yet all been saved, and so at this time the past vow is not yet fulfilled. This does not mean, however, that enlightenment is already complete while the great vow has not been fulfilled. It is also not the case that when the original vow has not yet been fulfilled that one can say that the Buddha-dharma is already complete. As the *Flower Ornament Sūtra* says: "[When] all sentient beings have not yet achieved enlightenment, the Buddha-dharma is not complete, and the great vow has not been fulfilled."[83] Hence we should know that the vow and bodhi are equal in their being incomplete, and when they are fulfilled, then they are equally fulfilled. This is what is called the effect of the One Vehicle.

Summing up the four together, the principle, teaching, cause, and effect interoperate to the effect of carrying the individual to the attainment of omniscience. Hence the four are termed together as the Dharma of the One Vehicle. It is like four horses which when matched together form a single team. Therefore, when we speak of four horses, we call them One Vehicle. The rationale of the present discussion should be understood in the same way.

問。理、教、及因、共運衆生到薩婆若、此事可爾。果旣到究竟之處、云何與三共運衆生。

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81 By the context, suggesting 度 for the one-character lacuna here.

82 The *Huayan jing* has 大願 instead of 本滿 (T 278.9.645c23).

83 T 278.9.645c22–23.

Question: It is understandable if one says that the principle, teaching, and cause function together to carry sentient beings to omniscience. But since "effect" implies that one has already arrived at the finish, how can it be said to function together with the other three to carry sentient beings [to liberation]?

解云。此有四義。一者、由未來世有佛果力、冥資衆生令生善心。如是展轉令至佛地。如涅槃經云、「以現在世煩惱因緣能斷善根。未來佛性力因緣故、還生善根。」故。

Explanation: There are four ways of interpreting this:

1. Based on the power of the buddha-effects [realizations] in the future, [the buddhas] supernaturally bring merit to sentient beings, causing them to give rise to wholesome states of mind. This way they can continuously develop until they reach Buddhahood. As the *Nirvāṇa Sūtra* says: "With the afflictions of the present life as causes and conditions, [sentient beings] can sever their wholesome roots. With the power of future Buddha-nature as cause and condition, they can regenerate their wholesome roots."[84]

二者、當果報佛現諸應化、化今衆生令得增進。如本乘經云、「自見己身當果、諸佛摩頂說法身心別行不可思議。」故。

2. Reward-body buddhas who will attain the effect incarnate variously, transforming sentient beings in the present, enabling them to advance. As the *Sūtra of the Original Vehicle* says, "From seeing that they will attain fruition in their own bodies, the buddhas lay their hands on their disciples' heads and explain the Dharma. Their special bodily and mental functions are inconceivable."[85]

84 T 374.12.571c19–20.

85 Again, the citation is found in the *Sūtra of Primary Activities*; T 1485.24.1018a20–21.

三者 此經六處授記。記當得成阿耨菩提。由得此記 筞[86]心進修當果屬彼亦[87] 得運彼故。下文言、各賜諸子等一大車。

3. In the sūtra's six cases of assurance of future Buddhahood, [the Buddha] assures [those individuals] that they will attain *anuttarā-samyak-saṃbodhi*. Based on this guarantee they steel their wills and pursue their practice toward future fruition so that they become affiliated with and avail themselves of him. As a later sentence in the sūtra says, "…[H]e gives to each child the same great carriage."[88]

四者、此經中說一切種智無法[89]不盡、無德不備。一切衆生、同到此果。衆生緣此能詮所詮發心。勝進逕四十心遊戲神通、化四生類。故說衆生乘於果乘、乘能運因地衆生。如下頌「諸子是時 歡喜踊躊 乘是寶車 遊於四方。」

4. In the scope of the omniscience that is taught in this sūtra, there is no phenomenon that is not apprehended and no attribute with which one is not endowed. All sentient beings arrive together to this same realization. Sentient beings arouse their aspiration in relation to the elaboration of the teaching and that which is explained. Advancing through the forty stages of practice,[90] they traverse in the supernormal cognitions, transforming the beings of the four kinds of birth. Hence it is said that sentient beings avail themselves of the fruition vehicle—a vehicle that is able to carry sentient beings in the causal stages. As a verse in the sūtra says:

The children at this time,
Dancing for joy,

86 Using 筞 for the rare variant [竺-二+宗].

87 Suggesting 亦 for the one-character lacuna here.

88 T 262.9.12c18; Hurvitz, p. 60.

89 By the context, suggesting 法 for the one-character lacuna here.

90 Probably a reference to the stages of the bodhisattva path prior to the ten grounds: the ten stages of faith 十信, ten abodes 十住, ten practices 十行, and ten dedications of merit 十廻向.

And mounting these jeweled carriages,
Cavorted in all four directions …[91]

由方是四義、當知果乘與餘三法 共運一人。人人四法因緣和合。遠離諸邊、不可破壞、除此更無若過若增。如是名爲廣大甚深究竟一乘眞實相也。所詮之宗略述如是。

Based on the [notion of] direction, there are these four interpretations. We should understand that the fruition vehicle as well as the three other factors together carry the individual; in each individual these four kinds of factors join together as causes and conditions. Far from all extremes, they cannot be destroyed, and beyond these, there is nothing to be subtracted and nothing to be added. Thus it is called the true aspect of the vast and profound ultimate One Vehicle. This ends the brief section regarding the doctrine to be explained.

C. Clarifying the Function of the Explainer of the Discourse

第三明能詮用者。如法師品云、「一切菩薩阿耨菩提 皆屬此經。開方便門 示眞實相。」此文正明是經勝用。用有二種。謂開及示。開者、開於三乘方便之門。示者、示於一乘眞實之相。總說雖然於中有三。先開次示。第三合明開示之用。

As the Chapter of the Dharma Teachers says: "The *anuttarā-samyak-saṃbodhi* of all bodhisattvas is the purview of this sūtra. It opens the door of skillful means, and it shows its real character."[92] This line properly clarifies the excellent function of this sūtra, which is of two kinds—that of opening and that of showing. "*Opening* means to open up the gate of the expedient teaching of the three vehicles. *Showing* means to show the true aspect of

[91] T 262.9.14c17; Hurvitz, p. 71.

[92] T 262.9.31c15–17.

the One Vehicle." Yet although it can be generally understood like this, we can herein identify three more precise distinctions. The first is opening. The second is showing. The third clarifies the combined function of opening and showing.

The Meaning of Opening

先明開義、卽有二種。謂所開。所開之門卽三乘教。此名方便、略有四義。一者、佛方便智之所說教。依主立名、名方便教。二者、卽三乘教巧順三機。持乘作名名方便教。三者、爲一乘教、作前方便。因是後說一乘正教。對後正教名爲方便。四者、於一乘理權說方便。非眞實說、是方便義對眞實。說名爲方便。

First, in clarifying the meaning of "opening", there are two connotations: that of the gate that is opened and that of the function of opening. The gate that is opened is none other than the teaching of the three vehicles. This is called skillful means, within which four connotations can be distinguished: (1) the teaching that is explained by the Buddha's expedient wisdom; it is called "skillful teaching" based on the subject (the Buddha) who establishes the teaching; (2) the three vehicle teaching which skillfully accords with sentient beings of the three levels of religious capacity; it is called "skillful teaching" with reference to the vehicle; (3) the One Vehicle teaching, for which [the Buddha] devises the prior skillful means, and based on this, subsequently explains the correct teaching of the One Vehicle; it is in contrast to the subsequent correct teaching and it is called "skillful means;" (4) the principle of the One Vehicle, in regard to which [the Buddha] provisionally teaches through skillful means; this is not the true explanation, as the meaning of *expedient* is contrasted to the *real*; thus they are called skillful means.

依此四義、故名方便。此名爲門、有其二義。一者、出義。諸子依此出三界故。二者、入義。又、依此教入一乘故。然門有二名。若言佛門人門、則門非佛人。若言板門竹門、則門是板竹。今三乘教名方便門者、同板竹門。門卽方便。是故名爲方便門也。

It is based on these four connotations that they are called skillful means. In what was referred to above as "gate," there are two connotations. The first is that of leaving. All the children leave the three realms through this gate. The second is that of entering. Again, based on this teaching, one enters into the One Vehicle. But there are two ways that the gates are named. If we say "buddha gate" or "human gate," then the gate being referred to is neither buddha nor human. If we say "wooden gate" or "bamboo gate" then the gate is indeed made of wood or bamboo. The present reference to the teaching of the three vehicles as the gate of skillful means is like that of the wooden or bamboo gate. The gate is exactly the skillful means. Hence the term "gate of skillful means."

開方便門。方便有其二義。若望出義、說三乘時、開而不閉。望其入義、說三之時、閉而不開。雖出三界、未入一乘故。今說一乘教、言三是方便。方開方便門令入一乘故。如下文言、「當知諸佛方便力故。於一佛乘分別說三。」此言正開方便之門。諸餘言語 例此可知。

In the phrase "opening the gate of skillful means," the term "skillful means" can have either of these two connotations [of leaving or entering]. When the three vehicles are explained from the perspective of leaving, the gate is open—not closed. When the three are explained from the perspective of entering, the gate is closed—not open. This is because even though they leave the three realms, they have not yet entered into the One Vehicle. Now, when teaching the One Vehicle, these other three are called expedients. At this point [the Buddha] skillfully opens the gate of skillful means and has them enter the One Vehicle. As it says in the sūtra, "You should know that it is because of the Buddha's power of skillful means that he distinguishes the One Vehicle into three."[93] This is called "properly opening the gate of skillful means." All other verbal teachings can be understood in this way.

93 T 262.9.13c17–18, Hurvitz, p. 64.

The Function of Showing

次明示用、於中亦二。先明所示、次明能示。所示之眞實相、謂如前說、一乘人法。法相常住、道理究竟。天魔外道所 不能破、三世諸佛所不能易。以是義故、名眞實相。而非三非一、無人無法、都無所得。如是正觀乃名眞實究竟一乘。

Next is the clarification of the function of showing, within which there are also two aspects. The first is the clarification of what is shown; the second is the clarification of the act of showing. Characteristics of reality that are shown refers to the prior explained person and dharma of the One Vehicle. The character of the Dharma constantly abides, and its principle is final. It is something that Deva-māra and non-Buddhists cannot refute, and something that the buddhas of the three divisions of time cannot alter. For this reason, it is called the characteristic of reality. Yet it is neither three nor one, neither person nor dharma—it is totally inapprehensible. This proper observation is called the true, final, One Vehicle.

所以然者。諸有所得、無道無果、不動不出。故知如前非三是一。能乘所乘、人法之相、不出四句、是有所得。云何說此爲眞實相。

Why is this so? All apprehensible things have neither path nor fruition. They are unmoving and do not manifest. Hence we understand according to the above framework, there are not three [vehicles], but one. The rider and the ridden and the marks of person and dharmas do not lie outside the four logical possibilities,[94] and thus they are apprehensible. How can this be called the characteristics of reality?

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94 K. *sagu*. The four logical possibilities (Skt. *catuṣkoṭi*) or tetralemma; the four terms of differentiation—of all things into A, not-A, both A and not-A, neither A nor not-A; or, empty, not empty, both empty and not empty, neither empty nor not empty. For a modern study of *catuṣkoṭi* see D. S. Ruegg, "The Uses of the Four Positions of the Catuṣkoṭi and the Problem of the Description of Reality in Mahāyāna Buddhism," *Journal of Indian Philosophy* vol. 5, no. 1 (1977): 1–71. For usage in a Chinese source text, see T 1564.30.11c25.

解云。此言不然。所以者何。若言非三是一。不出四句故、是有所得非究竟者。是則有得爲非、無得爲是。亦入四句故、是有所得亦非正觀。

Resolution: This statement is not right. Why? Suppose one says that "there are not three [vehicles], but only one [vehicle]." Since this does not lie outside the four logical possibilities, these means that they are apprehensible and not final. In this case apprehensibility is denied, and inapprehensibility is affirmed. Since this also falls within the four possibilities, then apprehensibility is also not a correct observation.

若言寄言說無所得、而非如言取於無得。是故無得不入四句者。他亦寄言假說一乘、而非如言取於一乘。所以一乘亦出四句。是故當知遂言俱非。不如言取二說無異。

If, relying on words, we say it is inapprehensible, yet it is not like language attaching to inapprehensibility, and therefore this inapprehensibility does not fall within the four logical possibilities. Then again when one also relies on words to provisionally explain the One Vehicle, it is still not like the case of language grasping to the One Vehicle. This is because the One Vehicle also does not fall outside the four possibilities. Therefore we should know that if we are attached to the language, both are wrong. If we are not attached to the language, there is no disagreement between the two explanations.

問。若不取言皆爲實者、彼三乘教亦應是實。

Question: If both approaches that do not attach to language are true, then shouldn't the three vehicle teaching also be true [if one does not attach to language]?

答。通義皆許、而有別義。以三乘教下 都無三理一乘教下不無一理故。三是權、一乘是實。雖不無一 而非有一。是故亦非有所得也。所示眞實其相如是能示之[95]用二種。一者、則開之示。如前開三是方便時。卽知一乘 是眞實故。如開門時卽見內物。二者異開之示。異前開三 別說一乘。聞之得悟一乘義故。如以

手指[96]方見內物。如下文言、「諸佛唯以一大事因緣故出現於世。」如是等言是示眞實相也。

Response: In a general sense, all can be accepted, but there are specific connotations to be kept in mind. While there is no such thing as three principles underlying the three vehicles, there cannot but be a single principle underlying the One Vehicle. The three are expedient, and the One Vehicle is real. Although it cannot but be one, one does not exist. Hence there is also no attainment [of it]. These are the aspects of the truth that is shown. In the function of showing there are two kinds: (1) Showing that is patterned after opening. This is like the above instance of showing that the three are expedients. Thus we know that the One Vehicle is real. It is like when one opens the door and thus sees the things that are inside [a room]. (2) Showing that is disjunctive from opening. Differing from the previous revelation of the three [as expedients], [the Buddha] separately teaches the One Vehicle. This is because the listeners are able to understand the gist of the One Vehicle teaching. It is like seeing the things inside [a room] after they are pointed out. As a line in the sūtra says: "The buddhas appear in the world only due to their engagement in one great matter."[97] These kinds of passages show the true character [of the teaching].

The Combined Clarification of the Function of Opening and Showing

95 Based on the context, I suggest 之 for the one-character lacuna here.

96 Based on the context, I suggest 指 to replace the one-character lacuna here (the Korean translation team decided to use 開). I made my decision based on the following reasons: (1) The phrase 如以手指 appears far more often in Buddhist texts and Chinese literature (175 times in Taishō) than 如以手開 (7 times in Taishō). (2) When 如以手開 is used, it is almost always followed by an object that is being opened, such as 以手開函, 以手開櫝, etc. 以手指 is usually used to point in a certain direction, such as above, below, inside, outside, etc., which is the case here.

97 T 262.9.7a21–22; Hurvitz, p. 30.

第三合明開示用者。一開示中合有四義。一者、用前三爲一用。前三乘之教卽爲一乘教故。二者、將三致一。將彼三乘之人同致一乘果故。三者、會三歸一。會昔所說三乘因果還歸於本一乘理故。四者、破三立一。破彼所執三乘別趣 以立同歸一乘義故。此經具有如是四種勝用。故言開方便門示眞實相。

Within the combined clarification of the function of opening and showing there are four connotations: (1) Using the prior three to function as one. This is the case where the previous teaching of the three vehicles is taken to actually be the One Vehicle teaching. (2) Bringing the three to the one. [The Buddha] takes the adherents of the three vehicles and brings them to the same One Vehicle fruition. (3) Combining the three into one. [The Buddha] combines the causes and effects of the previously taught three vehicles and returns them to their original One Vehicle principle. (4) Refuting the three and positing the one. [The Buddha] refutes the attachment to the notion of separate destinations of three vehicles by asserting that all are subsumed in the doctrine of the One Vehicle. The sūtra fully contains these four kinds of excellent applications. Therefore it is said that it "opens the door of skillful means, and shows the character of reality."[98]

問。用三爲一。將三致一。是二未知 以何爲證。

Question: We have never heard the expressions "using the three to function as one" and "bringing the three to the one." How can the usage of these terms be attested?

答。方便品言、「佛以無數方便。演說諸法。是法皆爲一佛乘故。」此文正是用三爲一之證也。又言、是諸衆生從佛聞法。究竟皆得一切種智。此言正是 將三致一之證也。

Answer: It says, in the Chapter on Skillful Means: "The buddhas, using countless skillful means, expound all the teachings. These teachings all

98 T 262.9.31c17.

comprise the One Vehicle."[99] This passage properly expresses the notion of "using three to function as one." The sūtra also says, "These sentient beings, from hearing the Buddha explain the Dharma, ultimately all attain omniscience."[100] These words properly express the notion of "bringing the three to the one."

問。會三因果歸本一者、爲當三皆非實故、歸於一實耶。爲當唯二非實故歸於一實耶。若如後者、何故經言、「我有方便力開示三乘法。」若如前者。云何復言、「唯是一事實餘二則非眞。」

Question: As for combining the causes and effects of the three and returning them to the original one: Is it because all three are not real that they revert to the one? Or is the case that only the two [lesser vehicles] are not real, and therefore they revert to the one real [vehicle]? If it is the latter case, then why does the sūtra say "Using my power of skillful means, I show the teaching of the three vehicles"?[101] If it is the former case, then why, again, does [the Buddha] say: "Only this one purpose is true; the other two are unreal"?[102]

答。或有說者、三皆非實、如前文說。而言一實二非眞者、三中之一與無三之一倶是佛乘通說是實。餘二不用 開別言非實。由是義故二文不違。

Answer: There are some who say that all three are unreal, as is expressed in the above passage. Yet when they say that one is real and two are not real, this means that the one that is among the three as well as the one that is not among the three are both the Buddha-vehicle and equally described as being real. The other two do not function for opening, so they are separately labeled as being unreal. Understood in this way, there is no discrepancy between the two sentences.

99 T 262.9.7b4–6; Hurvitz, p. 30.

100 T 262.9.7b6–7

101 T 262.9.6a26 (slightly altered); Hurvitz, p. 25.

102 T 262.9.8a21; Hurvitz, p. 34.

或有說者、唯二非實、如後文故。而說三乘皆方便者。於一實中加二非實合說爲三。是三非實。如人手內實有一菓方便言三。三非是實無三菓故。考而論之、一菓是實、二是方便。有一菓故。如智度論云、「於一佛乘開爲三分。如人分一斗米以爲三聚。亦得言會三聚歸一。亦得言會二聚歸一[103]。會三會二 猶是一義、不相違也。」

There are some who say that only two are unreal, as seen in the latter sentence. There is furthermore the position that says that all three of the vehicles are expedient. When we add the two unreal vehicles to the one real vehicle, their total is said to be three, but this "three" is not real. It is like a person who, holding one fruit in his hand, for reasons of expediency says that he has three. This "three" is not real, because there are not three fruits. If we carefully consider it, the one fruit is real, and the other two are expedients. This is because he has only one fruit. As the *Mahāprajñāpāramitā-śāstra* says: "The one Buddha-vehicle is opened into three parts. It is like a person dividing a barrel of rice into three packages. You could also say that if one combines the three together they will again become one. You could also say that we could combine two so that they again become one. Whether we say 'combining three' or 'combining two' it is basically the same thing, so there is no discrepancy between the passages."[104]

或有說者、前後二文各有異意、不可一會。所以然者、三乘之教有其二種。一者、別教、二通教。別教三乘三皆非實。皆是方便。以彼教說三僧祇劫唯修四度。百劫之中修相好業。最後身中修於定惠 菩提樹下 成無上覺。如是因果 以爲佛乘。是故佛乘亦是方便。

There are some who say that each of the prior and latter sentences reflects a different interpretation and that the two cannot be reconciled.

[103] The character 一 is missing here in Wonhyo's text, but it is present in Jizang's source text from which this passage apparently comes.

[104] This passage is found neither in the *Mahāprajñāpāramitā-śāstra* nor in any other sūtra or śāstra contained in the present canon. It is found in Jizang's *Fahua youyi* 法華遊意 (T 1722.34.647c9–11).

Why? There are two kinds of three vehicle teaching: the Distinct Teaching and the Shared Teaching. In the specific teaching of the three vehicles, all three are not real—all three are expedients. This is because in their teaching it is explained that during the three incalculable eons of practice, one only cultivates the [first] four perfections. During the [last] hundred eons one cultivates the karma of the major and minor marks. During the final lifetime one cultivates concentration and wisdom, attaining perfect enlightenment beneath the bodhi tree. These kinds of causes and effects are regarded as the Buddha-vehicle. Hence the Buddha-vehicle is also an expedient.

若論通教所說三乘、佛乘是實、定餘二非眞。以彼教說於十地中具修六度萬行圓滿、致薩婆若。此薩婆若果不與三世[105]合。如是因果究竟眞實、此爲佛乘。豈是方便。是故當知二文意異。「我有方便力開示三乘法」者、是顯別教所說三乘也。「唯是一事實 餘二則非眞」者、是對通教所說三乘。其餘諸文皆作是通。

If we are discussing the three vehicles as interpreted in the general sense, the Buddha-vehicle is real, and the other two are definitely not real. According to this interpretation of the teachings, while in the ten grounds, one fully cultivates to their completion the myriad practices subsumed in the six perfections, arriving at the state of omniscience. This fruition of omniscience is not included in the three vehicles. These causes and effects are totally true and real. This is the Buddha-vehicle. How could it be regarded as expedient? Hence we can understand the meaning of the two passages to be different. The phrase "using my power of skillful means, I open up and show the teaching of the three vehicles"[106] shows the three vehicles as explained in the Distinct Teaching. The phrase "only this one cause is true; the other two are unreal"[107] is said in relation to the three vehicles of the Shared

105 Based on the context, I read 世 here as an error for 乘.

106 T 262.9.8b27; Hurvitz, p. 25.

107 T 262.9.8a21, Hurvitz, p. 34.

Teaching.[108] The remaining passages can be interpreted based on this.

問。若說別教三乘因果皆是方便故歸一者、爲歸一因、爲歸一果。

Question: If we say that the causes and effects of the three vehicles of the Distinct Teaching are all expedients, and are therefore based in the One Vehicle, does this mean that they are based in the One [Vehicle's] causes, or in the One [Vehicle's] effects?

答。於一佛乘分別說三故。隨其本歸因歸果、是義如[109]何。聲聞緣覺若因若果皆於一因分別爲二。如經說言、「聲聞緣覺若智若斷、皆是菩薩無生法忍。」

Answer: Since the one Buddha-vehicle is distinguished into three, they are based in the causes or based in the effects according to their origins. What does this imply? Considering the causes and effects in the [vehicles of] śrāvakas and pratyekabuddhas, both are based in the same cause, but are distinguished into two. As a sūtra says: " śrāvakas and pratyekabuddhas, whether they are liberated through [enlightened] wisdom or elimination [of afflictions], all are [manifestations of] the bodhisattvas' patient acceptance based on awareness of the non-arising of phenomena."[110]

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108 The Tiantai master Zhiyi, based on his understanding of the *Lotus Sūtra*, categorized the Buddha's mode of instruction into four types according to the capacity of the audience, called 化法四教. These are (1) The Tripiṭaka or Hīnayāna teaching 三藏教, for śrāvakas and pratyekabuddhas, the bodhisattva doctrine being subordinate; it also included early forms of the emptiness doctrine as developed in the *Satyasiddhi-śāstra*; (2) his later Shared (or "intermediate") Teaching 通教, which contained Hīnayāna and Mahāyāna doctrine for śrāvakas, pratyekabuddhas, and bodhisattvas, to which are attributed the doctrines of the Yogâcāra and Madhyamaka schools; (3) his Distinct or Separate 別教 (i.e., bodhisattva) Teaching, definitely Mahāyāna; (4) his final, perfect, bodhisattva, Universal Teaching 圓教 as preached, for example, in the *Lotus* and *Nirvāṇa sūtras*. This system is elaborated in full detail in Chegwan's 諦觀 *Cheontae sagyo ui* 天台四教儀 (*HBJ* 4.517-527; T 1931.46.773-780), which is translated in full in the sixth volume of this series.

109 Based on the context, I would suggest 如 in the place of the single-character lacuna.

110 T 220.6.905a24 (paraphrase).

當知此二皆歸一因。歸一因故、終致一果。彼教中說、佛乘因果。分別佛地化身少分。如經說言、「我實成佛已來。百千萬億那由他劫」故。當知彼說佛 乘因果同歸於此一乘果內。

It should be understood that these two kinds of practice are both based in a single cause. Since they are both based in a single cause, they end up achieving the same effect. Within this teaching explaining the causes and effects of the Buddha-vehicle are slightly distinguished from the transformation body[111] of the Buddha-stage. As the sūtra says, "Since the time I actually achieved Buddhahood, it has been incalculable, limitless hundreds of thousands of myriads of millions of *nayutas* of eons."[112] It should be understood that the causes and results of the Buddha-vehicle explained there are subsumed within the same One Vehicle effect.

若有菩薩依彼教故 望樹下佛發心修行 如是願行 歸於一因。同彼二乘未至果故。通而言之。應作四句。一以方便因歸眞實因。謂菩薩因及二乘因。二以方便果歸眞實果。謂於樹下 成無上覺。三以方便因歸眞實果。謂樹下佛前菩薩行。四以方便果 歸眞實因謂二乘人之無學果。總攝如是四句、以說會三歸一。

If there is a bodhisattva who, depending on this teaching, thinks of the Buddha under the bodhi tree and arouses his mind to practice, this kind of vow and practice is based in one cause. It is the same case with the two-vehicle practitioners who have not yet achieved their respective realizations. Generally speaking, this can be explained in four ways: (1) Using expedient causes, one ends up with true causes; this refers to bodhisattva causes and two-vehicle causes. (2) Using expedient effects, one ends up with true effects;

111 The transformation body (Skt. *nirmāṇakāya*) is the transformation of the Buddha's body into the form of a sentient being in order to teach and save them. In order to teach sentient beings, this kind of buddha-manifestation utilizes superknowledges to appropriately discern and respond to their various capacities. In addition to this form the buddhas manifest themselves in the dharma-body 法身 and reward body 報身, adding up to three bodies 三身.

112 T 262.9.42b12.

this refers to attaining perfect enlightenment beneath the bodhi tree. (3) Using expedient causes, one ends up with true effects, like when one carries out bodhisattva practices prior to attaining enlightenment underneath the bodhi tree. (4) Using expedient effects, one ends up with true causes; this is like the attainment of the realization where no more applied practice is needed. Fully including these four perspectives we say that the three [vehicles] are united and subsumed in the One Vehicle.

問。方便教中有人天乘。何故不會此二、唯會彼三。

Question: The vehicles of men and gods are contained in the expedient teachings.[113] Why is it that these two are not subsumed in the One Vehicle, and that only these other three are discussed?

答。會三之言 亦攝此二。所以然者、法花教中說。三乘有二。一者、三車所譬。出喩品。二者、三草所呪[114] 出藥草品。此義云何。人天二乘合爲小乘、如小藥草。聲聞緣覺名爲中乘、如中藥草。依彼別教發心菩薩、說名爲大乘。如大藥草。會此三乘、卽攝五乘。

Answer: When we say "combining three," these other two vehicles are also assumed to be included. How so? The *Lotus Sūtra* includes two kinds of teaching of three vehicles. The first is exemplified in the metaphor of the three carriages as contained in the Chapter on Parables. The second is seen in the metaphor of the three kinds of grasses as found in the Chapter

113 The vehicles of men and gods are found in doctrinal taxonomies that group the types of audience into five: (1) 人乘 rebirth among men conveyed by observing the five precepts; (2) 天乘 rebirth among the gods by the ten forms of good action; (3) 聲聞乘 rebirth among the śrāvakas by adherence to the four noble truths; (4) 緣覺乘 rebirth among pratyekabuddhas by contemplation of twelvefold dependent arising; (5) 菩薩乘 rebirth among the buddhas and bodhisattvas by the six *pāramitās*. There are numerous variants of this list. For example, in some lists the two-vehicle practitioners are placed together, with bodhisattvas and buddhas being listed separately. Sometimes, buddhas are dropped in favor of a category of indeterminate beings, as in the Yogâcāra five natures.

114 Reading 呪 (mantra) here as 況 (exemplify).

on Medicinal Herbs. What does this mean? The vehicles of men and gods together comprise the lesser vehicle—like the lesser medicinal herbs. The practices of the śrāvakas and pratyekabuddhas are called the middle vehicle, like the middle-level medicinal herbs. The bodhisattvas who arouse their minds relying on their Distinct Teaching are all called practitioners of the Great Vehicle—they are like the great medicinal herbs. If all the types of the practitioners of these three vehicles are added together, it comes to five vehicles.

然彼人天會因而不會果。果是無記、不作一因故。彼因善法有二功能。報因功能亦不會之。有受盡故。等流因用、是今所會。無受盡故。會此因義、入第一句。

However, the humans and gods have unified causes but do not experience unified effects. Since their causal activities are multiple, [the moral quality of] their fruition is indeterminate. Their causes as wholesome factors have two kinds of efficacy, and retribution causes also do not match, because there is an end to their reception.[115] Matching activity does occur in the activity of same-type-engendering causes, since there is no end to their reception. The connotations of the matching of this causation are included in the first connotation (discussed above).

問。會三歸一 其義已顯。破三立一、云何可知。

Question: The meaning of uniting the three into one has now been explained. How are we to understand the connotation of "refuting three and positing one"?

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115 We might be able to interpret like this. "Causes of retribution" are one of two kinds of causes 二因, the other being same-type causes 同類因, which produce same-type effects 等流果. In contrast, the retribution-causes produce effects that differ in their ripening 異熟果 (for example, the way that a baked loaf of bread differs from raw flour), which are indeterminate 無記 in their karmic moral quality. We might guess that the two kinds of efficacy in causes that Wonhyo is referring to here are these two types.

答。欲知此義、有廣有略。略而言之、破四種三。一、執三教定非方便。二、執三人定是別趣。三、執三因別感。四、執三果別極。破此四種所執之相、遣其四種能執之見。是故建立一乘眞實。謂立一教故、則破三教。立一人故、則破三人。立一因故、則破三因。立一果故、則破三果。立一理性通破四三、以四一皆同一乘理故。略說如是。廣而論之、爲破十種凡聖執故。說七種譬及三平等。此義至彼第六門釋。第三明詮用竟也。

Answer: If you want to understand the connotations of this, there is a long explanation and a short explanation. The short explanation is that "refutation" includes four kinds of three [vehicles]: (1) Attachment to the three vehicles as definitely not being expedients. (2) Attachment to the three persons definitely having distinct destinations. (3) Attachment to the three causes as having distinct effects. (4) Attachment to the three effects as each being separately final. In order to refute these four kinds of attachment we clear away four kinds of subjectively attached views. Therefore [the Buddha] posits the One Vehicle as being real and true. This means that since he posits one teaching, he refutes the three teachings; since he posits the one person, he refutes the three people; positing the one cause, he refutes the three causes; positing the one effect, he refutes the three effects. Positing the nature of single principle, he pervasively refutes the four kinds of three, taking the four kinds of oneness as all being the same as the principle of the One Vehicle. This is the short explanation. If we were to explain it at length, we can say that refuting the ten kinds of attachment of worldling and sage, [the Buddha] teaches the seven kinds of parables and the three kinds of equality. The meaning of this will be explained in chapter six. Here ends chapter three, the clarification of the function of the explainer of its discourse.

D. Explaining the Title

第四釋題名者。具存梵音應云薩達摩分陀利修多羅。此云、妙法蓮華經。言妙法者略有四義。一者、巧妙。二者、勝妙。三者、微妙。四者、絶妙。

The original Sanskrit for the title is *Saddharma-puṇḍarīka-sutra*. Here (in Chinese) it is called "Marvelous-Dharma-Lotus-Blossom-Sūtra." The connotations of *Marvelous Dharma* can be broken down into four: (1) skillful, (2) excellent, (3) uncanny, (4) sublime.

言巧妙者、此經巧開 方便之門、巧滅執三之見、巧示眞實之相、巧生已一之惠。以是四義而作眞軌故。言妙法。

(1) "Skillful" refers to the sūtra's skillful opening of the door of expedient means; to the skillful erasure of the view of attachment to the three vehicles, to the skillful showing of the true aspect [of the One Vehicle], to the skillful production of the wisdom that was already only one vehicle. Based on these four connotations, a true standard is established, and therefore it is called the marvelous dharma.

言勝妙者、此經能宣一切佛法、能示一切神力、能顯一切祕藏、能說一切深事。以此四義最爲勝妙、故名妙法。如神力品云、「以要言之。如來一切所有之法、如來一切自在神力、如來一切祕密之藏、如來一切甚深之事、皆於此經宣示顯示顯說。」故言妙法。

"Excellent" indicates the sūtra's ability to articulate all the Buddha's teachings; its ability to manifest all supernatural powers, its ability to reveal all esoteric content; its ability to explain all profound matters. Based on these four connotations of highest excellence, it is therefore called the excellent dharma. As the Chapter on the Buddha's Supernatural Powers says: "Briefly stated, all of the Tathāgata's teachings; all of the Tathāgata's unimpeded supernatural powers; the Tathāgata's esoteric content; all of the Tathāgata's profound matters are entirely proclaimed, revealed, and explained in this sūtra."[116] Therefore it is called the marvelous dharma.

[116] T 262.9.52a17–20; Hurvitz, p. 288.

言微妙者。此經所說一乘之果。無妙德而不圓、無雜染而不淨、無義理而不窮、無世間而不度。以是四義故、名微妙之法。如譬喩品云、「是乘微妙 清淨第一 於[117]諸世間 爲無有上。」故言妙法。

(3) “Uncanny” refers to the sūtra’s teaching of the fruition of the One Vehicle. There is no excellent quality that is not perfected, no pollution that is not cleansed; no meaning that is not plumbed, no world that is not saved. Based on these four connotations it is called the uncanny dharma. As it is said in the Chapter of Parables:

> This vehicle is uncanny;
> The most pure
> In all the worlds;
> Nothing surpasses it.[118]

言絶妙者。此經所說一乘法相 廣大、甚深、離言、絶慮。以是四義故 爲絶妙之法
。如方便品云、
是法不可示。言辭相寂滅。
諸餘衆生類、無有能得解。

故。

“Sublime” means that the characteristics of the One Vehicle dharma explained on the sūtra are vast, are deep, free from language, and cut off thought. Based on these four nuances, it is called the sublime dharma. As it is said in the Chapter on Skillful Means:

> This dharma cannot be shown;
> Its linguistic aspect is extinguished;
> Among the rest of the kinds of living beings,

117 Using 於 instead of 出 according to the text in the sūtra.

118 T 262.9.15a7–8; Hurvitz, p. 73.

There are none who can understand them.[119]

此四義中[120]、巧妙、勝妙之法、當能詮用立名。微妙、絶妙之義、從所詮宗作目。合而言之、具含如是。巧勝微絶十有六種極妙之義。十方三世、無二之軌。以是義故、名爲妙法。妙法之名 略釋如是。

Among these four connotations, the two of “skillful” and “excellent” are terms that are established [to indicate] the function of the explainer. The two of “uncanny” and “sublime” fittingly comprise the sense of the title as the doctrine which is explained. The implication of the two sets combined together is like this: skill, excellence, uncanniness, and sublimity include sixteen kinds of perfectly marvelous connotations. In the ten directions and three divisions of time, this is a paradigm that has no second. For this reason, it is called the marvelous dharma. The meaning of marvelous dharma has been briefly explained thus.

蓮華之喩、有別有通。通者、此華必具華、鬚、臺、實四種。合成殊爲美妙。喩於此經具四妙義 合成一經 故名妙法。

The metaphor of the lotus flower has specific and general applications. Generally speaking, this flower must include the four parts of blossom, stamen, receptacle, and fruit, which in their combination are especially beautiful. This exemplifies this sūtra’s possession of the four connotations of marvelous, which combine to form one sūtra. Hence it is called the marvelous dharma.

別而言之。卽有四義。一者、蓮華之類有四種。中分陀利者、是白蓮華鮮白分明花開實顯。喩於此經 了了分明開權顯實之巧妙也。

Specifically speaking, there are these four connotations:

119 T 262.9.5c25–26; Hurvitz, p. 23.

120 Based on the context, reversing 中義 as 義中.

1. Lotus flowers come in four varieties. Among these, the *puṇḍarīka* is pure, vivid white in color. When it opens its flowers its fruit is revealed. This exemplifies the skill of the sūtra in clearly revealing and opening up the provisional and showing the real.

二者、此花凡有三名。未敷之時名屈摩羅。將落之時名迦摩羅。已敷未衰處中之時開榮勝盛稱分陀利。喻於此經大機正發之盛時 宣示顯說之勝妙也。

2. This flower is generally named in three ways. When it is half-opened it is called the **kumala*. When it is about to fall off the stem, it is called *kamala*. When it is fully opened, but not yet fading—when it is flourishing in full bloom, it is called *puṇḍarīka*. This is exemplified in the sūtra when the person of great abilities flourishes in correct awakening and in the excellence of his clear exposition.

三者、此花非直出離泥水、亦乃圓之香潔衆美具足。喻於此經所說佛乘出煩惱濁離生死海 衆德圓滿之微妙也。

3. Not only does this flower emerge free from the muddy water—it is also perfect in its fragrance and in its endowment with all kinds of beauty. This exemplifies the uncanniness of the Buddha-vehicle taught in this sūtra, which emerges from the mire of the afflictions, leaves the ocean of birth-and-death, and brings myriad virtues to their completion.

四者、此花非直荷廣藕[121]深。亦乃不着水渧、不染塵垢。喻於此經所說一乘法門廣大、道理甚深、離言諸慮之絶妙也。由是四義 有同妙法 故。寄是喻以立題名也。

4. Not only does this flower have broad leaves and deep roots. It also never holds the water drops and is thus never muddied in any way. This

[121] The source text in *HBJ* has 禍 here; in Taishō it is [藕]. According to the context, we have changed this to 藕.

exemplifies the sublimity of this sūtra's vast dharma gate of the One Vehicle. Its logic is profoundly deep, removed from all language and thought. Since these four connotations are all part of the same marvelous dharma, the title is constructed based on these metaphors.

E. Clarifying the Doctrinal Categories

第五明教攝門者。是法華經何教所攝。爲是了義、爲不了義。有說此經是不了義。所以然者、大分佛教有三法輪。一者、有相法輪。唯爲發趣聲聞乘者。依四諦相轉法輪故、如阿含經等。二者、無相法輪唯爲發趣菩薩乘者。依法空性、轉法輪故。如般若經等。三者、無相無上法輪普爲發趣三乘者。依諸法空無自性性而轉法輪無上無容故。如解深密經等。

In what doctrinal categories is the *Lotus Sūtra* included? Is it a fully revealed teaching or a partial revelation? Some say that the sūtra is a partial revelation. Why? The Buddhist teachings are broadly classified into the three turnings of the wheel of the dharma: (1) The teaching that admits the existence of signs. This is only for those engaged in the vehicle of the śrāvakas. Since this dharma-wheel is turned based on the signs of the four truths, it is like that contained in the āgamas and so forth. (2) The teaching from the approach of signlessness. This is only for those engaged in the bodhisattva vehicle. Since this dharma-wheel is turned based on the empty nature of phenomena, it is like the teachings contained in the Pāramitā sūtras and so forth. (3) The unsurpassed teaching of signlessness that is engaged in by the practitioners of all three vehicles. Since this dharma-wheel, which is turned based on self-natureless-ness of all phenomena is unsurpassed and nothing more can be included, it is like the teaching contained in the *Saṃdhinirmocana-sūtra* and so forth.[122]

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122 This particular doctrinal classification would be promulgated by the Faxiang school, and thus the *Saṇḍhinirmocana-sūtra* is seen as the culmination of the teachings. A digital search through the Buddhist canon tends to indicate that this work by Wonhyo contains the most specific articulation of this taxonomy.

此中前二是不了義、第三法輪是眞了義。是義具如彼[123]論廣說。此法華經是第二攝。如偈說言。「諸法從本來。常自寂滅相。佛子行道已。來世得作佛。」故。是故當知第二無相法輪所攝。旣屬第二、是不了義。

The first two doctrinal categories are considered to be incomplete revelations, while the third turning of the wheel of the Dharma is considered to be the complete revelation. In terms of the doctrine extensively explained in that treatise (*Mahāyāna-saṃgrāha*?), the *Lotus Sūtra* is considered to fall into the second category. As a verse in the sūtra says:

> Dharmas from their very origin
> Are eternally marked by extinction;
> The children of the Buddha, having trodden on the path,
> In an age to come, will become buddhas.[124]

From this we may know that the *Lotus Sūtra* falls into this category. As already noted, this category is considered to be an incomplete revelation.

此義卽以二文爲證。一者、卽彼解深密經云、「一向趣寂聲聞種性補特伽羅、雖蒙諸佛施設種種勇猛加行方便化道、終不能令當坐道場 證得無上正等菩提。何以故。由彼本來唯有下劣種性故、一向慈悲薄弱故、一向怖畏衆苦故。」乃至廣說。

This interpretation is supported by two scriptural passages. The first is from the *Saṃdhinirmocana-sūtra*, which says: "Even though all souls who have the seed-nature of śrāvakas aimed at extinction have experienced the transformative path of various courageous applied expedient methods as established by the buddhas, in the end this teaching is not sufficient to allow them to ascend to the bodhi seat and fully realize perfect enlightenment.

123 Following the note in *HBJ*, replacing 初 with 彼.

124 T 262.9.8b25–26, Hurvitz, p. 37.

Why not? Because they originally possess only inferior religious capacity, because they are all weak in compassion, and because they are all afraid of various kinds of suffering”[125], and so forth.

二者、對法論言「衆生。 樂樂[126]者。如爲不定種性者。捨離下劣意樂故。記大聲聞當得作佛。又說一乘。更無第二。」

The second, which is from the *Mahāyānābhidharma-samuccaya-vyākhyā*, says, “[As for] the intentions and aspirations of sentient beings… since their spiritual proclivities are not firmly set, they abandon inferior aspirations and are predicted to be great śrāvakas who will eventually become buddhas. It also teaches that there is only One Vehicle, without a second.”[127]

案云、彼經旣是究竟眞實了義說、說言聲聞永不成佛。是知法花說諸聲聞當得作佛。是方便語不了義說。是故阿毘達磨□(論?)云、是隨衆生意樂而說非是直說眞實道理、修多羅者以文爲勝阿毘達磨以理 是二種明證。當知法花一乘之教 定非究竟了義說也。

Note: That sūtra [*Saṃdhinirmocana*] is already accepted as the ultimately true complete teaching, and it says that the *śrāvakas* will never become buddhas. Hence we know that the teaching of the *Lotus Sūtra* that says that *śrāvakas* will become buddhas, is expedient language, and is not the full revelation. Therefore the *Mahāyānābhidharma-samuccaya-vyākhyā* says that [attainment is realized] according to the aspirations of sentient beings. It is not the direct explanation of the actual principle. In the case of a scripture, the text itself takes precedence. In the case of a treatise, it is the theory that has precedence. Based on these two kinds of authority, we have no recourse but to understand that the One Vehicle teaching of the *Lotus* is definitely not the final and complete revelation.

125 T 676.16.695a22–26.

126 In the source text 樂樂 is 意趣.

127 T 1606.31.752b3–10. This is an abbreviation of a much longer passage in the source text.

或有說者 法花經是究竟。所以然者、如來一代所說 教門、略攝不出三種法輪。何者爲三。一者、根本法輪、二者、枝末法輪。三者、攝末歸本法輪。

There is another interpretive scheme in which the *Lotus Sūtra* is regarded as the ultimate fully revealed doctrine. How so? It is said [by some commentators] that all of the teachings that the Tathāgata delivered during the course of his lifetime can be summarized in three kinds of dharma-wheels. What are the three? They are (1) the fundamental dharma wheel; (2) the derivative dharma-wheel, and (3) the dharma-wheel assimilating the derivative into the fundamental.

「根本法輪者、謂佛初成道花嚴之會純[128]爲菩薩廣開一因一果法門。謂根本之教也。但薄福鈍根之流深不堪聞一因一果故。於一佛乘分別說三。謂枝末之教也。四十餘年說三乘之教 陶練其心。今至法花之會始得會三歸一。卽攝末歸本教也。如信解品明長者居師子坐眷屬圍遶羅列寶物卽指花嚴根本教也。喚子不得故密遣二人。脫珍御服着弊垢衣。謂隱一說三枝末教也。」

The fundamental dharma-wheel refers to the teaching of the vast disclosure of one cause and one result given solely the bodhisattvas at the Buddha's Flower Ornament sermon when he first attained enlightenment. Thus it is called the fundamental teaching. But since those whose sparse merit and dull faculties run deep were not up to hearing the teaching of the single cause and single result, the Buddha distinguished the one Buddha-vehicle into three, and this is what is known as the derivative (or "branching") teaching. For forty-odd years he delivered the three-vehicle teaching, polishing their minds, until the time of the Lotus sermon, where for the first time the three vehicles were unified into one—which is known as the teaching that assimilates the derivative back into the fundamental. As is shown in the Chapter on Faith, the rich master sitting on his lion's seat, surrounded by his retinue with vast riches refers to the fundamental teaching of the Flower Ornament. Since the summoned son cannot be held,

128 Replacing the lacuna in *HBJ*, following the passage in the *Fahua youyi* that Wonhyo is borrowing here.

he secretly sends two retainers, and removes his own fine clothes, donning rough, dirty garments. This is like the derivative teaching where the One Vehicle is hidden and the three are taught.[129]

「如富長者、知悉下劣柔[130]伏其心乃教大智。謂攝末歸本教也。」[131]是□[132]諸門處處有文。當知此中初後二教同是究竟了義之說。第二教者於一說三、皆是方便不了義說。爲成此義。明證有二。一者、修多羅。二 者、阿毘達磨。

It is like the wealthy man who fully knows his son's weakness but gradually trains his mind until he teaches him the greatest wisdom. This is what is called the teaching that assimilates the derivative into the fundamental. There are textual passages reflecting this kind of teaching here and there in the canon. We should understand that the first and last of these three teaching classifications are both considered to be the final and complete revelation. The second teaching explains the One Vehicle as being three, and all three are expedients—is the incomplete revelation. Supporting this doctrine, there are two kinds of authorities: the first is the sūtras, the second is the Abhidharma.

修多羅者。略引三文。一者、如安樂行品云、「此法花經能令衆生至一切智。一切世間多怨難信先所未說而今說之。是諸如來第一之說於諸說中 最爲甚深、末後賜與、如彼強力王久護明珠、今乃與之。」

From the sūtras we can briefly make three citations. The first is from the *Lotus Sūtra*'s Chapter of Soothing Conduct, which says: "This Sūtra of the Lotus Blossom, which can enable all beings to reach omniscience, which all

129 From the *Fahua youyi*, T 1722.634c18–27. The story of the prodigal son in the *Lotus Sūtra* is found at T 262.9.16c22–17a9; Hurvitz, p. 86–87.

130 Using 柔 for the one-character lacuna based on the source text in the *Fahua youyi* that Wonhyo is using here.

131 *Fahua youyi*, T 1722.34.634c27.

132 I would suggest 等 for the one-character lacuna here.

the worlds resent with much incredulity, and which he has never preached before, he now preaches. It is the supreme teaching of the Thus Come One, among the various teachings the most profound, the one he confers at the very end, just as that powerful king long kept the bright pearl and only now gives it away."[133]

二者、化城品云、「是諸佛方便分別說三乘唯有一佛乘息[134]處故說二。」三者、勝鬘經云、「阿羅漢辟支佛。四智究竟得蘇息處。亦是如來是[135]方便有餘 不了義說。」如是等文不可具陳。

The second is as said in the Chapter of the Conjured City:

The Buddhas, devising expedients,
Create distinctions to teach the three vehicles.
But there is in fact only One Buddha-vehicle.
It is to provide a resting place that the other two are taught.[136]

The third is from the *Śrīmālā-sūtra*, which says: "Arhats and pratyekabuddhas, with the four kinds of wisdom complete, attain the stage of extinction. But here the Tathāgata expediently shows remainder. This is the incomplete revelation."[137] These kinds of citations can be made endlessly.

阿毘達磨者 略引三處文。法花論云、「決定增上慢二種聲聞。根未熟故佛不與授記。菩薩與授記。菩薩與記者、方便令發心故。」

133 T 262.9.39a13–17; Hurvitz, p. 219.

134 息 is supplied from the cited text.

135 The cited text does not have the character 是 here.

136 T 262.9.27b1–2; Hurvitz, p. 154.

137 T 353.12.219c18–19.

We can also cite three passages from the commentarial writings.[138] The *Upadeśa* says, "Since the spiritual roots of the two kinds of śrāvakas—the determined and the arrogant—are immature, the buddhas do not grant them a guarantee of attainment of Buddhahood, but the bodhisattvas grant it. The guarantee from the bodhisattvas is done as an expedient in order to encourage them to arouse the aspiration for enlightenment."[139]

二者、智度論說。「問。阿羅漢先世因緣之所受身 必應當滅。住在何處而具足佛道。答。得阿羅漢時、三界諸漏因緣盡故、更不復生三界。有淨佛土[140]出於三界。乃至無有煩惱之名。於是國土佛所、聞法花經、具足佛道。」

The second is as is explained in the *Mahāprajñāpāramitā-śāstra*:

Question: The body that *arhats* receive due to the causes and conditions of previous lives should be extinguished. In what place does it continue to exist in order to complete the Buddha-way?

Answer: At the time they become *arhats* the causes and conditions of all the contamination from goal-orientation in the three realms are extinguished, and therefore they are not again born into the three realms. In the pure Buddha-land, they escape from the three realms. This is the case up until there is no such word as "affliction." In this land of Buddha-places, hearing the *Lotus Sūtra* they complete the Buddha-way.[141]

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138 What we translate as "commentarial writings," Wonhyo has written as "abhidharma," but the texts that he cites are commentarial works, rather than being texts from the Abhidharma tradition in the strict sense of the term.

139 T 1520.26.18b12–14.

140 Here, and in the next instance, Wonhyo's text has 立, but the passage that he is citing from the *Mahāprajñā-pāramitā-śāstra* has 土.

141 T 1509.25.714a9–14.

三者、寶性論云、「問。説闡提無涅槃性常不入涅槃者。此義云何。爲欲示顯謗大乘因故。此明何義。爲欲廻轉誹謗大乘心、不求大乘心。依無量時、故作是説。以彼實有清淨性故。」

The *Ratnagotravibhāga* says:

Question: When it is said that *icchantikas* lack the disposition for nirvāṇa and will never enter it, what does this mean? It is because they want to expose them for having denied the causes of the Great Vehicle. What doctrine does this clarify? It is because they want to convert those who hold the attitude of denial of the Great Vehicle and who do not seek the attitude of the Great Vehicle. It is based on incalculable time that they explain this. This is because they actually do possess the pure nature.[142]

依是等文。當知諸教説有二乘定不成佛、及説無性有情等言、皆是方便 不了義説。若説一乘更無第二、一切衆生皆當作佛。如是經典是眞了義。

Depending on these kinds of passages, we should understand that when various teachings say that the adherents of the two vehicles definitely do not become buddhas and that there are sentient beings who lack the capacity to become buddhas and so forth, these are all expedient teachings and are not the complete revelation. If a text says that there is only One Vehicle without a second and that all sentient beings will become buddhas, this kind of text is truly reflecting the complete revelation.

問。若立初師義者、後師所引文云何和會。彼師通曰。諸一乘教所説諸文、皆爲護彼不定性者。皆是方便。故不相違法花論文及寶性論。亦爲述後方便教意。智度論文説、阿羅漢生淨土者、是約不定種性聲聞。由是道理亦不相違。

Question: If we take the position of the first master, how can it be reconciled with the scriptural citations provided by the second master? The

142 T 1611.31.831b5–8.

position of that master can be generally stated by saying that all texts that take the position of the One Vehicle tend to support those of indeterminate nature, and are thus all expedient. Hence they do not conflict with the citations from the *Upadeśa* and the *Ratnagotravibhāga*. This can also account for the intent of the subsequent expedient teachings. When the text of the *Mahāprajñāpāramitā-śāstra* says that *arhats* are born into the Pure Land, this is from the perspective of śrāvakas of indeterminate religious capacities. Hence, this logic is also not at odds with that of the latter thinker.

問。若立後師義者。前所引證云何得通。彼師通云、深密經說終不能令當坐道場證得無上正等菩提者。是明決定當入無餘。永不能令不入無餘、直證無上正等菩提。是故說爲一向趣寂。

Question: If we take the position of the latter master, how can it be reconciled with the scriptural citations provided by the prior master? The position of the latter master can be generally stated according to the citation from the *Saṃdhinirmocana-sūtra* that says that in the end [the śrāvakas] cannot be made to sit on the seat of enlightenment and realize perfect enlightenment. This clarifies that they will definitely enter nirvāṇa without remainder. They are eternally incapable of entering nirvāṇa without remainder and directly realizing perfect enlightenment.[143] Therefore they are said to be "on the path aimed for extinction."

然彼聲聞入無餘時、住八萬劫、或住六萬 四萬、二萬、然後起心卽入大生於淨土、具足佛道。若論不定種性人者、唯住有餘依地入大。如瑜伽論分明說故、是故彼經亦不相違。

Yet when these śrāvakas enter nirvāṇa without remainder, they are said to abide there—some for eighty-thousand eons, some for sixty-thousand, forty-thousand, or twenty-thousand eons, after which they arouse their minds to enter the Great Vehicle and be reborn in the Pure Land and complete

143 T 676.16.695a22–26.

the Buddha-way. In the case of practitioners of indeterminate religious proclivities, they only abide in nirvāṇa with remainder, and then enter the Great Vehicle. This is like the explanation given in the *Yogâcārabhūmi-śāstra*, so there is also no contradiction with this sūtra.

對法論文 說一乘教 爲方便是述三乘 權教之意 而 非究竟道理之說。如彼執三乘者說云、十五有漏八[144]無記者。是約麁相境界而說。非是究竟眞實道理。是故當知彼對法論、或有述於方便教文。由是道理不相違也。

The passages from the *Mahāyānābhidharma-samuccaya-vyākhyā* say that the teaching of the One Vehicle is an expedient. This is a teaching from the point of view of the expedient teaching of the three vehicles and is not an explanation based on the ultimate principle. It is like the case where those who are attached to the three vehicles talk about the fifteen kinds of contamination and the eight kinds of karmic neutrality.[145] This explanation is made in reference to the object realm of coarse marks—it is not the perspective of the ultimately true principle. Hence we can understand that *Mahāyānābhidharma-samuccaya-vyākhyā* sometimes provides explanations from the perspective of the expedient teachings. Understood in this way, there is no contradiction.

問。二師所通一據相違。何者爲實、何者爲勝。

Question: Concerning the understanding and treatment of the contradictions by the two teachers: which one is true, and which is better?

答。皆是經論、有何不實。所以然者、爲護一向趣寂者意、則如初師所通爲實。爲護不定種姓人意、則如後師所說爲實。皆當物機各得和通故。若就道理判其

144 By the context, replacing the one-character lacuna with 八.

145 A line close to this is found in the *Buddhabhūmisūtra-śāstra* at T 1530.26.293c21.

勝負者、彼師義狹而且短。彼說佛道[146]不遍一切故。又說二乘[147]竟斷滅故。

Answer: Among these scriptures and treatises, how could there be passages that are untrue? Why is this so? From the perspective of supporting those on the path aimed for extinction, the understanding of the first master is true. From the perspective that supports those of indeterminate religious capacity, the explanation given by the latter master is true. Hence, each position can be reconciled based on understanding the religious capacities of the sentient beings who are the subject of the discussion. If we try to evaluate the superiority or inferiority of his position on the basis of its ultimate correctness, then we would have to say that this master's interpretation is narrow and tending toward further restriction. The Buddha-way that he teaches is not universally accessible—since adherents of the two vehicles will, no matter what, ultimately enter extinction.

第二師義寬而復長。返前短狹其義可知。斯則以短狹義會寬長文。文傷義則難[148]會。用寬長義容短狹文。文狹則無傷義則易會。由是道理後說爲勝。是故、當知此法花經乃是究竟了義之教也。今依 是義以通諸文、諸文相違皆得善通。

The interpretation of the second master is broad and expands further. This can readily be seen by comparing it to the prior narrow interpretation. There, a narrow interpretation was placed on a text with broad and expansive content. The text is mangled and the point ends up being difficult to grasp. [On the other hand,] a broad and expansive interpretation can encompass a text that holds a limited view. With the message of the text being narrow, there is no mangling of its point, and it is easy to grasp. Based on this kind of principle we can say that the latter perspective is superior. Hence it should be understood that the *Lotus Sūtra* contains the teaching of the final, full

146 By the context, suggesting 道 for the one-character lacuna here.

147 Based on the context, suggesting 乘 for the one-character lacuna.

148 Based on the context, suggesting 義則難 for the two-character lacuna here.

revelation. Now, if we use this principle to interpret its passages, all of its apparent internal contradictions can be well worked out.

所以然者。以諸了義究竟教內、不無方便、不了之言。如解深密經中說言。「一切聲聞緣覺菩薩同皆共一此妙清淨道。皆同是一究竟清淨。」如是道理爲彼經宗。所以彼經是眞了義。而彼經說寂趣聲聞終不能得坐於道場。如是等文是方便說。爲護決定二乘意故。作是方便不了義說。由是道理夫人經[149]等說 彼以爲不了義說。如是二文不相違也。

How so? Because within the fully revealed ultimate teachings, it cannot be the case that there are no expedient teachings, or statements that do not reflect the full revelation. As it says in the *Saṃdhinirmocana-sūtra*: "All śrāvakas, pratyekabuddhas, and bodhisattvas share together in this marvelous pure path. They all share this same perfect purity."[150] If this kind of truth is a tenet of that sūtra, then it should be regarded as a scripture that provides the true, complete revelation. Yet the same sūtra also says that the śrāvakas who are aimed for extinction are not able to sit on the seat of enlightenment.[151] This kind of passage is an expedient teaching. In order to support the notion of the firmly set religious capacities of the adherents of the two vehicles this expedient is created, which is not the complete revelation. Based on this principle, the *Śrīmālā-sūtra* and such texts regard the *Saṃdhinirmocana-sūtra* to be an incomplete revelation. Understood in this way, there is no discrepancy between the two passages.

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149 Differing from the translation team for the Korean version, I take the character 性 in the *HBJ* here to be a misprint for 經 here. I do so for four reasons: (1) Wonhyo always refers to the *Śrīmālā-sūtra* by this name. A digital search through his works yields twenty cases of citation of the sūtra by this name, many of these in similar contexts such as being followed by 說 and 等說. (2) Neither in Wonhyo's writings nor any other major Yogâcāra commentator do we see the theory of the distinction in five natures indicated by the term 人姓. Wonhyo, like all the Yogâcāra commentators, always refers to this theory as 五姓. (3) When 夫 is used as a marker, it usually appears at the very beginning of the sentence, not in the middle. (4) The above discussion concerns doctrinal classification, and not distinction of natures.

150 T 676.16.695a17–18.

151 T 676.16.695a22–26.

又、此法花經中說言。爲止息[152]故化作寶城。更止息已、終引佛果。依是道理以說一乘。是爲經究竟有不了義語。□直說言「唯有一乘[153]、無二無三。」

Furthermore, it says in the *Lotus Sūtra* that the Conjured City is made for the purpose of providing respite [for the travelers]. Then, once again, after they finish their rest, he introduces the Buddha-fruition, and based on this principle teaches the One Vehicle. This constitutes the ultimate aim of this sūtra. This sūtra also includes passages that are actually part of the incomplete revelation, such as where he explicitly says, "There is only the One Vehicle, and not two, and not three."[154]

是文爲非決[155]定了義[156]說無趣寂二乘之行。而實不無趣寂二乘之行。是故說無是方便語。由是道理對法論說爲方便者。亦有道理也。法花宗要

This text is not definitely the complete teaching. It says that there are no practices of the two vehicles that are aimed at extinction, yet in truth it is not the case that there are no practices of the two vehicles aimed at extinction. Hence it says that this is not an expedient statement. Following this reason, the position taken by the *Mahāyānābhidharma-samuccaya-vyākhyā* that this is an expedient teaching also has a viable principle behind it.

The Doctrinal Essentials of the *Lotus Sūtra*

弘安六年八月十七日相承之。

Respectfully offered on the seventeenth day of the eighth month of the reign of Hong-an (1283).

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152 Replacing the two character lacuna with 止息, according to the *Lotus Sūtra* at T 262.9.26a23.

153 Replacing the two character lacuna with 一乘, according to the *Lotus Sūtra* at T 262.9.8a17.

154 T 262.9.26a22–24.

155 Following the WSJ's replacement of the two character lacuna with 非決.

156 Following the WSJ's replacement of the two character lacuna with 了義.

2.

Doctrinal Essentials of the Sūtra of Immeasurable Life

無量壽經宗要
Muryangsugyeong jong-yo

釋元曉選

By the Venerable Wonhyo
Translated by A. Charles Muller

A. Preface

原夫經旨欲明、略啓四門分別[1]。初述教之大意。次簡經之宗致。三者擧人分別。四者就文解釋。

Desiring to explain the gist of this sūtra, I will analyze the text in four ways: (1) explaining the general sense of the sūtra, (2) underscoring its distinctive tenets, (3) distinguishing the capacities of people, (4) explicating the text.[2]

B. The General Sense of the Sūtra

言大意者。然夫衆生心性融通無礙。泰若虛空。湛猶巨海。若虛空故、其體平等

1 The Taishō text starts off somewhat differently here, with 將申兩卷經旨。略開四門分別。

2 Section four of the commentary is missing.

、無別相而可得。何有淨穢之處。猶巨海故、其性潤滑、能隨緣而不逆。豈無動靜之時。爾乃或因塵風淪五濁而隨轉。沈苦浪而長流。或承善根截四流而不還。至彼岸而永寂。若斯動寂皆是大夢。以覺言之無此無彼。穢土淨國本來一心。生死涅槃終無二際。

The essence of the minds of sentient beings interpenetrate without obstruction. They are vast like space, deep like the ocean. Being like space, their essence is the equal everywhere, with no distinctive marks to be apprehended. How could there be a place of purity or defilement? Being like the ocean, this nature is fluid and is able to follow conditions without resistance. How could it not have moments of movement or stillness? Sometimes, because of the wind of defilement the mind-essence is engulfed by the five turbidities[3] such that it flows along with them, long submerged under the waves of suffering. Sometimes, inheriting wholesome roots, it cuts off the four raging currents,[4] such that they never return. Reaching the other shore, there is eternal peace. Here, the appearances of movement or stillness are nothing but a great dream. Speaking of it from an enlightened viewpoint, it is neither this (defiled and agitated) nor that (pure and quiescent). Defiled lands and pure states are originally but One Mind. Saṃsāra and nirvāṇa are, in the end, not two realms.

然歸原大覺積功乃得、隨流長夢不可頓開。所以聖人垂迹、有遐有邇。所設言教或褒或貶。至如牟尼世尊現此娑婆、誡五惡而勸善。彌陀如來御彼安養 引三輩而導生。斯等權迹不可具陳矣。

Returning to the origin of great enlightenment, we accumulate merit, yet

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3 These are the five turbidities (defilements) concerned with interaction in the world 五濁 (Skt. *pañca-kaṣāya*): (1) the turbidity of the trends of the present age, (2) the turbidity of mistaken views, (3) the turbidity of afflictions, (4) the turbidity of being a sentient being, (5) the turbidity of having a lifetime.

4 The four raging currents (四暴流) are four afflictions that agitate the originally quiescent mind: desire, existence, opinion, and ignorance.

caught in the flow of the long dream, we cannot suddenly awaken. Therefore the sages appear in the world, sometimes distantly, sometimes near. Their teachings sometimes take the form of praise and sometimes censure. The greatest examples are like those provided by Śākyamuni, who appeared in this corrupt world to warn against the five sins[5] and encourage people toward goodness. Or Amitâbha Tathāgata, who steers living beings to paradise, drawing the three classes of religious aspirants[6] into rebirth in his Pure Land. The great extent of these kinds of expedient teachings defies full explanation.

今此經者、蓋是菩薩藏教之格言、佛土因果之眞典也。明願行之密深、現果德之長遠。十八圓淨越三界而迢絶。五根相好侔六天而不嗣。珍香[7]法味遂養身心、誰有朝餓夜渴之苦。

Now this sūtra covers the wise sayings of the bodhisattva corpus of teachings: it is the true account of the causes and effects of [being born in] the Buddha-land. It clarifies the mysterious profundity of the enactment of vows; it manifests the great endurance of the fruits and their merits. The eighteen kinds of perfect purity[8] transcend the three realms, and go far

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5 The five sins 五罪 are killing 殺生, stealing 偸盜, committing adultery 邪婬, lying 妄語, and drinking intoxicants 飮酒; they are countered by the five precepts 五戒. The second fascicle of the *Sūtra of the Buddha of Immeasurable Life* provides a lengthy discourse on the five sins, including five much broader categories of unwholesome activity, along with an explanation of the type of retribution invited.

6 Three levels of Pure Land practitioners explained in the *Sūtra of Immeasurable Life* 無量壽經 who are reborn in the Pure Land of Amitâbha Buddha: the superior, the middling, and the inferior. (1) The superior 上輩 are those who enter the saṃgha, arouse the intention for enlightenment, maintain steadfast mindfulness of the Buddha of Infinite Life 無量壽佛, cultivate meritorious virtues, and vow to be reborn in his Pure Land. (2) The middling 中輩 are those who arouse the intention for enlightenment, maintain steadfast mindfulness of the Buddha of Infinite Life, maintain pure precepts, erect stūpas and images, give offerings of food to the clergy, and vow to be reborn in his Pure Land. (3) The inferior 下輩 are those who arouse the intention for enlightenment, maintain steadfast mindfulness up to ten times, and vow to be reborn in the Pure Land.

7 The *HBJ* text here has 珍著, but in the *Yusim allakdo*, which replicates the *Doctrinal Essentials of the Sūtra of Immeasurable Life* in many places, we find 珍香 (T 1965.47.110c2).

beyond. Those who possess the excellent characteristics of the five wholesome roots[9] match to the six heavens[10] without subordinating to them. With rare aroma and the taste of the Dharma nourishing mind and body—who could suffer from morning hunger and evening thirst?

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8 Eighteen kinds of perfect purity — 十八圓淨. The eighteen perfections of purity in a buddha's enjoyment body: (1) Perfect purity of visible color 色相圓淨. (2) Perfect purity of visible shape 形貌圓淨. (3) Perfect purity of extent 量圓淨. The Pure Land where the Buddha abides is limitless and unfathomable. (4) Perfect purity of location 處圓淨. The Pure Land transcends the locations of the three realms and thus is not subject to the truths of suffering or arising of suffering. (5) Perfect purity of cause 因圓淨. The Pure Land is produced by the function of superb supramundane wholesome factors and is thus not subject to causation by the worldly dharmas of suffering or arising of suffering. (6) Perfect purity of effect 果圓淨. The tathāgatas and bodhisattvas have pure unrestricted wisdom as their essence, with no effect from the Truth of Suffering. (7) Perfect purity of lord 主圓淨. The Pure Land is under the control and protection of the tathāgatas. (8) Perfect purity of the assistants. The Pure Land is the peaceful abode of the great bodhisattvas, who help people advance on the Buddha-path by providing them with proper teachings and practices. (9) Perfect purity of retinue. The Pure Land is inhabited by the eight kinds of beings 八部衆 who always gather for his sermons. (10) Perfect purity of maintenance. In the Pure Land, bodhisattvas and other associates of the Buddha support and further the taste of the Dharma and nurture the dharma-body. (11) perfect purity of works 業圓淨. The bodhisattvas carry out all kinds of beneficial works for worldlings and adherents of the two vehicles. (12) Perfect purity of benefit 利益圓淨. The Pure Land is free from all the afflictions, disasters, and fetters of the three realms. (13) perfect purity of fearlessness 無怖畏圓淨. The Pure Land is free from the harm of all māras, yamas, and other evil spirits, and thus there is nothing to fear. (14) Perfect purity of abode 住處圓淨. The abode of the Tathāgata in the Pure Land is beautifully adorned. (15) Perfect purity of path 路圓淨. The Pure Land is fully penetrated by the methods of the three ways of attaining wisdom: listening, thinking, and practicing. (16) Perfect purity of vehicle 乘圓淨. In the Pure Land, *śamatha* and *vipaśyanā* are taken as the orthodox methods of meditation. (17) Perfect purity of approach 門圓淨. In the Pure Land, emptiness, signlessness, and wishlessness are taken as the correct approaches to liberation. (18) Perfect purity of bases 依止圓淨. In the Pure Land, the Dharma King who gathers immeasurable merit is considered to be the basis.

9 The five wholesome roots 五根 are: (1) 信根 the root of faith, (2) 精根 the root of effort, (3) 念根 the root of mindfulness, (4) 定根 the root of concentration, (5) 慧根 the root of wisdom.

10 The six heavens 六天 of the desire realm (also 六欲天). Above Mount Sumeru are six heavens, each higher than the last, stretching up towards the form realm 色界. The six are: (1) The heaven of the four deva-kings 四王天, who guard the four quarters of the world below; (2) Trāyastriṃśa, the Heaven of the Thirty-three Gods 三十三天; (3) Yāma, the Heaven where the God Yāma resides 夜摩天;

玉林芳風溫涼常適、本無冬寒夏熱之煩。群仙浴八德蓮池。由是長別偏可厭之皓皺。勝侶相從數遊十方佛土。於茲遠送 以難慰之憂勞。況復聞法響入無相、見佛光悟無生。悟無生故無所不生。入無相故無所不相。極淨極樂、非心意之所度。無際無限、豈言說之能盡。但以能說五人之中佛爲上首。依正二報之內長命爲主。故言佛說無量壽經。

In the jeweled forest fragrant winds always waft pleasantly warm and cool, and no one has ever suffered from the winter cold or summer heat. When the crowds of sages gather to meet, they bathe in the lotus pond of the eight attributes.[11] From this they have long avoided ugly white hair and wrinkles. Excellent companions follow one another, coursing multiple times in the Buddha-lands of the ten directions. Here they are greatly removed from their inconsolable pain and suffering, but how much more wonderful it is to hear the echo of the Dharma and enter into signlessness—or to see the Buddha's radiance and awaken to nonarising! Since you awaken to non-arising, there is nothing that is not produced. Since you enter into signlessness, there is nothing that is not signified.[12] [This land is] extremely pure, and extremely joyful—it is not something that can be measured by conceptualization. Being without limit and without end, how could it ever be said to be exhaustible? However, among the five people capable of explaining it, the Buddha is number one. Among the two kinds of retribution of direct and circumstantial,[13] longevity is most important. Hence it is called "The

(4) Tuṣita, the heaven of contentment where the bodhisattva Maitreya is said to be preparing to be reborn in the world as the next kalpa's Buddha 兜率天; (5) Nirmāṇa-rati, the heaven where one's desires are magically fulfilled at will 樂變化天; (6) Paranirmita-vaśa-vartin, the heaven where one can partake of the pleasures of others, and also where Pipanyan, the king of the māras, resides 他化自在天.

11 The eight attributes of the Lotus Pond that is described in the Pure Land. The eight attributes are (1) sweetness, (2) freshness, (3) softness, (4) lightness, (5) purity, (6) scentlessness, (7) cleansing, and (8) nourishing (T 366.12.347a1).

12 Wonhyo is alluding here to the discussion in the sūtra at T 360.12.271b17 ff.

13 Direct retribution 正報 refers to the body and personality that we are born with; circumstantial retribution 依報 refers to the world, country, family, etc., in which we are born. Also referred to as 二果, 二報, and 依正.

Sūtra of [the Buddha of] Immeasurable Life, Spoken by the Buddha."

設其一軸不足開心、若至其三有餘兩掌、今此經者有上有下。無缺無餘。適爲掌珍、言之卷上。故言道佛說無量壽經卷上。

Since the one scroll does not suffice to awaken people, and since three would be too many to hold in two hands, this sūtra has exactly one prior and one latter section, and thus there is nothing missing, and nothing in excess. Appropriately, as a treasure in the hand, it is called the first scroll. Therefore, it is called "The First Scroll of the Sūtra [of the Buddha] of Immeasurable Life, Explained by the Buddha."

C. Underscoring the Distinctive Tenets

第二簡宗體者。此經正以淨土因果爲其宗體、攝物往生以爲意致。總標雖然於中分別者。先明果德後顯因行。果德之內略有四門。一淨不淨門、二色無色門、三共不共門、四漏無漏門。

The Effects of the Pure Land

This sūtra properly takes the causes and effects of [rebirth in] the Pure Land as the substance of its doctrine and the gathering of sentient beings and leading them to rebirth [in the Pure Land] as its objective. Yet although this it its overall purpose, there are specific matters that are treated. First it clarifies the resultant virtues, and afterward it discloses the causal practices. The resultant virtues are broken down into four aspects: (1) the aspects of purity and impurity, (2) the aspects of form and formlessness, (3) the aspects of commonality and distinction, (4) the aspects of tainted and untainted.

Aspects of Purity and Impurity

第一明淨不淨門者。略以四對。顯其階降。謂因與果相對故。一向與不一向相對故。純與雜相對故。正定與非正定相對故。

This section is broken down into four levels of pairs in descending order, as follows: the contrast between cause and effect, the contrast between thoroughness and non-thoroughness, the contrast between purity and pollution, and the contrast between correct determination and incorrect determination.

The Perspective of the Contrast between Cause and Effect

所言因與果相對門者。謂金剛以還菩薩所住名果報土、不名淨土。未離苦諦之果患故。唯佛所居乃名淨土、一切勞患無餘滅故。依此義故仁王經云。三賢十聖住果報唯佛一人居淨土。一切衆生蹔住報 登金剛源居淨土。

The so-called realm of reward that is the abode of bodhisattvas at the adamantine stage[14] and below is called the Reward Land, and is not called the Pure Land. This is because the bodhisattvas have not yet freed themselves from the painful effects of the Truth of Suffering. Only the abode of the Buddha is called the Pure Land, because all pain and distress have been extinguished without remainder. Based on this idea, the *Sūtra for Humane Kings* says:

> Those in the three ranks of worthies[15] and the ten stages of the holy ones[16] abide in retribution. The Buddha alone abides in the

14 Adamantine stage (**vajra-bhūmi*). The final stage of the bodhisattva path, where bodhisattvas enter into the adamantine absorption 金剛三昧. Also written with 金剛地 and 金剛心. In Yogâcāra, this stage is equivalent to virtual enlightenment 等覺.

15 The three ranks of worthies in the path of the bodhisattva — 三賢 — also attained by lesser-vehicle practitioners: the ten abodes 十住, ten practices 十行, and ten dedications of merit 十廻向.

16 Equivalent to the ten bodhisattva grounds 十地.

Pure Land.
All sentient beings temporarily abide in retribution, and ascending to the adamantine fount, they abide in the Pure Land.[17]

The Perspective of the Contrast between Thoroughness and Non-Thoroughness

第二一向與不一向相對門者。謂八地以上菩薩住處、得名淨土。以一向出三界事故。亦具四句一向義故。七地以還一切住處。未名淨土。以非一向出三界故。或乘願力出三界者。一向四句不具足故。謂一向淨、一向樂、一向無失、一向自在。七地以還出觀之時。或時生起報無記心。末那四惑于時現行。故、非一向淨。非一向無失。八地以上卽不如是。

The abodes of bodhisattvas at the eighth ground and above can be called the Pure Land, because they thoroughly escape from the affairs of the three realms and because they satisfy the four conditions of the meaning of thoroughness. The abodes of bodhisattvas at the seventh ground and below are not called the Pure Land, because they do not thoroughly escape from the three realms. Some avail themselves of the power of their vow to escape the three realms because they have not satisfied the four conditions of thoroughness: thorough purity, thorough joy, thorough infallibility, and thorough sovereignty. When one emerges from meditation while in the seventh ground and below, one sometimes produces the retribution of morally indeterminate thought, at which time the four afflictions of the manas[18] occasionally manifest. Hence, purity is not thorough, and one is not perfectly free from error. This is not the case at the levels of the eighth ground and above.

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17 T 245.8.828a1–2.

18 末那四惑. The four most basic mental disturbances that come about based on the manas' appropriation of the *ālayavijñāna* as a self 我 (ātman): self-ignorance 我癡, self-view 我見, self-pride 我慢, and self-love 我愛. Their being arisen in the manas implies that they function subliminally, and thus cannot be suppressed by everyday waking consciousness.

依此義故。攝大乘云。「出出世善法功能所生起。釋曰。二乘善名出世。從八地以上、乃至佛地。名出出世。出世法、名世法對治。出出世法、爲出世法對治、功能以四緣爲相。從出出世善法功能、生起此淨土故、不以集諦爲因。」乃至廣說故。

Expressing this same theme, the Compendium of the Great Vehicle says: "Produced by the efficacy of wholesome dharmas that transcend the supramundane."

The commentary says:

The wholesomeness of the two vehicles is called the supramundane. From the eighth ground up to the Buddha-stage is said to be transcendence of the supramundane. Supramundane dharmas are said to counteract mundane dharmas. Dharmas that transcend the supramundane counteract supramundane dharmas. They are effective in the form of the four kinds of causation.[19] Since this Pure Land is produced through the efficacy of the wholesome factors that transcend the supramundane, it does not have the truth of arising as cause.[20]

And so forth.

The Perspective of the Contrast between Purity and Pollution

19 四緣 In Yogâcāra, a division into four types of the causes that produce all phenomena. In this case, the ideograph 緣, which is usually understood in Buddhism to mean something like "condition" has the meaning of "cause" (因) in a broad, all-inclusive sense, including all kinds of associated factors and conditions. The four causes are (1) 因緣 direct internal causes that produce a result (Skt. *hetu-pratyaya*), (2) 等無間緣 similar and immediately antecedent conditions (Skt. *saṃanantara-pratyaya*), (3) 所緣緣 Referent as condition (Skt. *ālambana-pratyaya*), (4) 增上緣 Causes beyond direct motivation (Skt. *adhipati-pratyaya*) i.e., contributory factors as causes.

20 T 1595.31.263b7–11.

第三純與雜相對門者。凡夫二乘雜居之處、不得名爲清淨世界。唯入大地菩薩生處、乃得名爲清淨世界。彼非純淨、此純淨故、依此義故。瑜伽論言。

> 世界無量 有其二種、謂淨不淨。清淨世界中、無那落迦、傍生餓鬼、亦無欲界色無色界。純菩薩衆於中止住、是故說名清淨世界。已入第三地菩薩 由願力故、於彼受生無有異生及非異生聲聞獨覺。若非異生菩薩得生於彼。

The world of daily hustle and bustle of worldlings and adherents of the two vehicles cannot be called pure worlds. Only when one is born into the higher-level grounds (i.e., the eighth ground and above) can it be called a pure world. This is because the former world is impure, and the latter one is pure. Based on this meaning, the *Yogâcārabhūmi-śāstra* says:

> "Worlds are innumerable" refers to the two kinds, which are called the pure and the impure. Within the pure worlds, there are no hells, animals, or hungry ghosts; also no desire realm, form realm, or formless realm. Hosts of pure bodhisattvas abide here, and therefore they are called pure worlds. Bodhisattvas who have entered the third ground undergo birth here based on the power of their vow. There are no unenlightened persons, or non-unenlightened śrāvakas or pratyekabuddhas. If one is not an unenlightened bodhisattva, he can be born there.[21]

解云。此第三地是歡喜地。以就七種菩薩地門、第三淨勝意樂地故。攝十三位。立七種地。具如彼論之所說故。

Explanation: The third ground referred to here is the ground of bliss. Since this is being treated from the perspective of the seven bodhisattva grounds

21 T 1579.30.736c23–29.

(as distinguished from the better-known ten grounds), it is the third stage known as the ground of pure superior intent. The seven bodhisattva grounds are established as part of the thirteen stages—both of which are explained in the *Yogâcārabhūmi-śāstra*.[22]

The Perspective of the Contrast between Correct Determina-tion and In-correct Determination

第四正定與非正定相對門者。三聚衆生苦生之地、是爲穢土。唯正定聚所居之處、名爲淨土。於中亦有四果聲聞 乃至復有四疑凡夫。唯無邪定及不定聚耳。今此經說無量壽國、就第四門說爲淨土。所以然者、爲欲普容大小 兼引凡聖竝勝處、同趣大道故。如下文言。設我得佛、國中人民、[23]不住正定聚必至滅度者、不取正覺。

The ground that produces the suffering experienced by the three classes of sentient beings[24] is a defiled land. Only the place where the correctly determined class abides is called the Pure Land. Herein there are also

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22 Most students of Mahāyāna Buddhism are familiar with the ten grounds (*bhūmis*) of the bodhisattva path. The *Yogâcārabhūmi-śāstra* teaches a variety of other stage structures that can be correlated or interpolated with the ten *bhūmis*. One is that of the thirteen abodes, which includes the twelve bodhisattva abodes 十二住, plus the level of Buddhahood. The twelve abodes are also arranged into seven stages, or grounds, as follows: (1) 種性地 stage of having the seed, (2) 勝解行地 stage of practice through devoted interest, (3) 淨勝意樂地 stage of pure superior aspiration, (4) 行正行地 stage of carrying out correct practices, (5) 決定地 stage of determination, (6) 決定行地 stage of determined practice, (7) 到究竟地 stage of arriving at the ultimate (T 1579.31.565a1–20).

23 The source text in the sūtra has 人天 rather than 人民; T 360.12.268a12.

24 三聚 Categorized in terms of their determination toward enlightenment, these are: (1) those who are certain of following correct paths 正性定聚 (正定聚), (2) those who will follow evil paths 邪性定聚 (邪定聚), and (3) those whose course is undecided 不定聚. While precise definitions of these categories vary according to the text, it is a widely-used characterization that can be seen in seminal texts from the Abhidharma, Yogâcāra, Tathāgatagarbha, and Pure Land traditions.

śrāvakas in the four stages of realization,[25] as well as sentient beings who hold the four doubts.[26] The only ones not included are those of the class determined for evil and those of the undetermined class. Now when this sūtra teaches about the land of Amitâyus, it is explained as being a Pure Land from this fourth perspective [of contrast between correct and incorrect determination]. Why? It is done in order to broadly include great and small [vehicles], to draw the unenlightened and the enlightened to the same excellent place—to have them arrive to the same great Way. As a sentence in the sūtra says: "If, when I attain Buddhahood, humans and devas in my land should not dwell in the definitely assured state and unfailingly reach nirvāṇa, may I not attain perfect enlightenment."[27]

又言。設我得佛、國中聲聞有能計量知其數者 不取正覺。乃至廣說。又觀經中說。「生彼國已、得羅漢果等。」乃至廣說故。論說云。「女人及根缺。二乘種不生者。」是說決定種性二乘、非謂不定根性聲聞。爲簡此故、名二乘種。由是義故不相違也。

It also says: "If, when I attain Buddhahood, the number of the śrāvakas in my land could be known… may I not attain perfect enlightenment."[28] The *Contemplation Sūtra* says that after being born in his land, one can

25 The four stages of the śrāvaka path (Skt. *catvāri-phalani*) are: (1) "stream-enterer"; (2) "once-returner"; (3) "non-returner"; (4) arhat. Each stage is seen as having two aspects: that of ascent into the stage and consummation of the stage. The stream-enterer succeeds in eradicating conceptual disturbances 見惑 of the three realms, experiences the fifteen kinds of mental states of the Path of Seeing, and finishing this task, enters the Path of Cultivation, thus consummating this stage. Entering into the stage of once-returner, the practitioner removes the first six of the nine qualities of afflictions removable in the Path of Cultivation and thus consummates this stage. One then proceeds to enter the level of non-returner, where one eliminates the remaining three afflictions removable in the Path of Cultivation. In the final stage of arhat, all defilements have been permanently eradicated, and one is capable of entry into nirvāṇa.

26 The four doubts constitute a category unique to the *Sūtra of Immeasurable Life*; they will be discussed at length below in Wonhyo's commentary.

27 The eleventh of the forty-eight vows; T 360.12.268a11–12.

28 From vow number fourteen; T 360.12.268a18–19.

attain the realization of *arhat* and so forth.[29] The [*Sukhāvatīvyūha-*]*Upadeśa* says: "Women and the handicapped // as well as those with the seed of the two vehicles, are not reborn [in the Pure Land."[30] Here, the two-vehicle adherents being referred to are people with fixed religious capacity, and thus this does not refer to direct disciples (*śrāvakas*) who are of indeterminate religious capacity. To emphasize this point, the text specifies *seed* of the two vehicles [rather than *actual* two vehicles]. Understood in this way, there is no discrepancy [as to whether or not *śrāvakas* are born into the Pure Land].

又言女人及根缺者、謂生彼時非女非根缺耳。非此女等不得往生。如韋提希而得生故。然鼓音王陀羅尼經云。阿彌陀佛。父名月上轉輪聖王。其母名曰殊勝妙顏[31]等。乃至廣說者。是說化佛所居化土。論所說者。是受用土。由是道理。故不相違。

Also, when the text says "women and the handicapped," this means that when they are born there, they are not women, and they are not handicapped! Unless they are this woman's level, they cannot be reborn there. This is like the case of Vaidehi obtaining rebirth in the Pure Land.[32] Yet the

29 Probably a reference to T 365.12.345b26–29.

30 T 1524.26.231a14. In the initial verse, the vow for rebirth in the Pure Land is explained, and praise is accorded to the adornment and virtues of Amitâbha and the bodhisattvas. The prose section explains the five kinds of mindfulness, including worship 禮拜, praise 讚歎, making the vow 作願, contemplation 觀察, and dedication of merit 廻向, as well as the five results attained on rebirth in the Pure Land: drawing close to the Buddha's enlightenment 近門, participating in teaching assemblies 大會衆門, at home 宅門, in one's room 屋門, and traveling in the forest 園林遊戲地門. The former five are methods for attaining personal rebirth in Amitâbha's Pure Land, and the latter five are methods for the cultivation of virtues.

31 Taishō has face 顏, rather than eyes 眼 as found in *HBJ*.

32 Vaidehi was the wife of King Bimbisāra 頻婆沙羅 of Magadha, and the mother of Ajātaśatru 阿闍世. When the king was imprisoned, she asked Śākyamuni to preach, and he responded by delivering the sermon of the *Contemplation Sūtra (Guan wuliangshou jing)* 觀無量壽經. Vaidehi and Ānanda serve as the main recipients of the teaching, which consists of a series of instructions on how to contemplate in a way that will bring rebirth into the Pure Land. At the end of the sūtra, she receives assurance from the Buddha that she will be reborn in the Pure Land.

Dhāraṇī Sūtra of the King of the Sound of [Amitâbha's] Drum says: "Amitâbha's father was called The Wheel-Turning Sage King above the Moon, and his mother was called Sublimely Beautiful Face, etc."[33] [the sūtra continues to elaborate in detail]. This explanation refers to the case of a transformation buddha living in a transformation land. The case referred to by the *Upadeśa* is that of an enjoyment land.[34] Understood through this reasoning, there is no discrepancy.

上來四門所說淨土皆是如來願行所成。非生彼者自力所辦。不如穢土外器世界、唯由衆生共業所成。是故通名清淨土也。

The pure lands that are explained in the above four different approaches are all formed based on the enactment of the vows of the Tathāgata. It is not the case that they are produced based on the practitioners' own power. And it is not like the case of the defiled lands of the external, container world, which are formed exclusively by the shared karma of sentient beings. Therefore they are generally termed "pure lands."

The Perspective of the Contrast between Form and Formlessness

次第二 明有色無色門者。如前所說四種門中。初一門顯自受用土。後三門說他受用土。三門有色不待言論。自受用土、說者不同。或有[35]說者、「自受用身 遠離色形、法性淨土爲所住處、是故都無色相可得。」

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33 T 370.12.352b24–25.

34 The three kinds of buddha-lands correspond to the *trikāya* 三身, and are generally understood to be (1) The land of dharma nature 法性土; the land in which the *dharma-kāya* 法身 abides, which has neither form nor material limitations. It is synonymous with *tathatā* 眞如. (2) The land of enjoyment 受用土, of which there are two types. The first is the land of reward body 報身, and the second is the land to which bodhisattvas of the ten stages 十地 have access. (3) The land of transformation 變化土, which the response-body buddha 應身 creates to give succor to unenlightened men. The various Pure Lands 淨土 are usually said to belong to this category, but as seen here, there are exceptions.

35 Following the note in *HBJ*, changing 自 to 有.

As in the prior section, we approach the explanation of this topic in four ways. In the first part, we clarify the situation of the land of self-enjoyment. The latter three parts deal with the land of other-enjoyment.[36] The [question of the] materiality of these three realms does not require explanation. There are various theories concerning the land of self-enjoyment. Some say: "The self-enjoyment body is distantly removed from color and shape, since, given the fact that its abode is the Pure Land of the essential nature of reality, it is impossible for there to be any material characteristics."[37]

如本業經說。「佛子。果體圓滿。無德不備、理無不周、居中道第一義諦。清淨國土、無極、無名、無相、非一切法可得。非有體、非無體。」乃至廣說。

As the *Sūtra of Primary Activities* says: "Disciples of the Buddha, the sub-stance of the realization is perfectly complete. There is no attribute not included, no principle that is not operative; one abides in the cardinal truth of the middle way. This pure land has no limit, no names, and no signs: it is inapprehensible through any phenomenon. It neither has an essence, nor lacks an essence." and so forth.[38]

起信論云。「諸佛如來 唯是法身智相之身、第一義諦。無有世諦境界、離於施作。但、隨衆生見聞皆得益、故說爲用、此用有二種。一者凡夫二乘心所見者、名爲應身。二者諸菩薩從初發意、乃至菩薩究竟地。心所見者。名爲報身。」依此等文。當知所見有色相等、皆得他受用身。說自受用中無色無相也。

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36 An "enjoyment land" is a land where the Buddha dwells in his enjoyment body 受用身 (*saṃbhogakāya*). Also referred to by the terms 報土 and 報地, it is one of three Buddha-lands and is distinguished into the two subtypes of self-enjoyment 自受用土 and enjoyment by others 他受用土. The explanations of the precise connotations of these lands and bodies vary according to the text, but one of the more extensive treatments can be found in the *Mahāyānasaṃgraha*. Here Wonhyo conducts a fairly thorough investigation into the discrepancies of interpretation.

37 This line is found in the *Daeseung gisillon dong-i jip* 大乘起信論同異集, at XZJ 759.257c13.

38 T 1485.24.1020a20–22.

The *Awakening of Faith* says:

> Buddha-Tathāgatas have only this dharma-body, which is the embodiment of wisdom—of the cardinal truth. It has nothing to do with the world of conventional truths, or such a thing as "doing." However, since sentient beings gain benefit from seeing and hearing this body, it is said to be "enjoyment," and this enjoyment is distinguished into two types. The first is the body perceived by the minds of worldlings and adherents of the two vehicles, which is called the response-body. The second is that seen by the minds of bodhisattvas from the level of the first arousal of intention up the final stage, which is called the reward-body.[39]

Based on such passages we should understand that all visible material marks are grasped in the body for other-enjoyment. It is explained that within the self-enjoyment body there are neither form nor marks.

或有說者、自受用身 有無障礙微妙之色。其所依土 具有六塵殊勝境界。如薩遮尼乾子經云。「瞿曇法性身。妙色常湛然。如是法性身。衆生等無邊差。」

There are some who say that the self-enjoyment body possesses subtle, non-obstructing form, and with this as a basis it is endowed with the marvelous objects of the six sense spheres. As the *Mahāsatya-nirgrantha-sūtra* says:

> Gautama's dharma-nature body
> Is of subtle form,[40] always still.
> …
> This kind of dharma-nature body

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[39] T 1666.32.579b18–25, abbreviated.

[40] Marvelous form, etc. (Skt. *abhirūpa*). Said of the existence in the eighth *bhūmi* and above. The wonderful form or body, i.e., of a Buddha's *saṃbhogakāya* and his Buddha-land.

Is something not different from sentient beings.[41]

華嚴經云。「如來正覺成菩提時、得一切衆生等身、得一切法等身、乃至得一切行界等身、得寂靜涅槃界等身。佛子、隨如來所得身、當知音聲及無礙心 亦復如是。如來具足如是三種清淨無量。」

The *Flower Ornament Sūtra* says:

When a completely enlightened Tathāgata attains enlightenment, he attains a body the same as that of all sentient-beings, he attains a body the same as that of all dharmas… up to attaining a body the same as all karmic formations, and attaining a body the same as the realm of quiescent nirvāṇa. My disciples, you should understand that according to the body he attains, the sounds and the unobstructed minds [to which he has access] are in the same way [innumerable]. The Tathāgata is fully endowed limitlessly with three kinds of purity [of body, sound, and mind].[42]

攝大乘云。「若淨土中 無諸怖畏、六根所受用法悉具有。」又、「非唯是有。一切所受用具、最勝無等。是如來福德、智慧、行圓滿因所感。如來勝報依止此處。是故最勝。」依此等文當知圓滿因之所感 自受用身 依止六塵也。

The *Mahāyānasaṃgraha(-bhāṣya)* says: "If one is fearless in the Pure Land, one will be fully endowed with all the objects enjoyed by the six faculties." Furthermore, "Not only will one possess these: one will possess all enjoyable things, excellent without peer. These include all that is experienced through the consummation of the Tathāgata's causes of merit, wisdom, and practices. The Tathāgata's excellent rewards are based in this. Hence, they are the most excellent."[43]

41 T 272.9.359b5–7, abbreviated. The source text has 無差 rather than 無邊.

42 T 278.9.626c21–627a1; greatly abbreviated.

43 T 1595.31.263c15–20, greatly abbreviated.

Based on these passages we should understand that the body of self-enjoyment that is received as the effect of perfectly completed causes is based on the six sense fields.

或有說者二師所說皆有道理。等有經論不可違故、如來法門無障礙故。

Some say each of the theories of these two scholars [i.e., those who say that the self-enjoyment has no material manifestation and those who say it does] is based on valid reasoning because it is not inconsistent with what is written in the sūtras and śāstras and does not controvert the Tathāgata's doctrinal approach.

所以然者。報佛身土略有二門。若就遣[44] 相歸源之門、如初師說。若依從性成德之門、如後師說。所引經論隨門而說、故不相違。此是第二色無色門也。

How so? There are, briefly stated, two approaches to interpreting the response-body land. One is that of erasing signs and returning to the source; this is the approach of the first scholar. The other is of attributes taking form issuing from one's nature; this is the approach of the second scholar. The sūtras and treatises that are cited each approach the matter from their own perspective. Therefore there is no discrepancy between the two scholars. This [completes the explanation] of the second approach—that of the contrast between form and formlessness.

Aspect of Contrast between Commonality and Distinction

次第三。明共不共門者。通相而言 土有二種。一者內土、二者外土。言外土者是共果。言內土者是不共果。內土之中亦有二種。一者衆生五陰 爲正報土。人所依住 故名爲土。二者出世聖智 名實智土。以能住持後得智故。依根本智。離顚倒故。如本業經云。

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44 Following the *HBJ* note, replacing 正 with 遣.

In terms of their general characteristics, there are two kinds of lands: internal lands and external lands. External lands exist as shared fruition. Internal lands exist as unshared fruition. Within the category of internal lands there are two further types. The first is that of the five aggregates of sentient beings, which are lands of direct retribution.[45] These are the bases for human existence, hence they are called "lands." The second are those of supramundane holy wisdom, which are called lands of true wisdom. This is because the saints are able [on the basis of these] to maintain subsequently attained wisdom.[46] This is due to the freedom from cognitive distortion based on innate wisdom. As th e *Sūtra of Primary Activities* says:

> 「土名一切賢聖所居之處。是故一切衆生賢聖各自居果報之土。若凡夫衆生 住五陰中爲正報之土。山林大地共有 爲依報之土。初地聖人 亦有二土。一實智土。前智住後智爲土。二變化淨穢。逕劫數量 應現之土。乃至無垢地土亦復如是。一切衆生乃至無垢地盡非淨土 住果報故。」

> "Land" is the name for the place where all noble ones[47] reside. Therefore it is the land in which all sentient beings and noble ones abide appropriate to their own retribution. In the case of unenlightened sentient beings, they abide in the five aggregates, which serve as their land of direct retribution. Mountains, forests, and other geographical features,

45 This means that one would receive a body and mind that reflects the developments of activities in prior lifetimes, referring specifically to major distinctions such as being born as a human being, etc.

46 The cognitive acuity attained as a result of enlightenment that the bodhisattvas use for the task of liberating other sentient beings (Skt. *pṛṣṭha-labdha-jñāna*)—as contrasted with innate wisdom 根本智. Buddhas and bodhisattvas are able to utilize their discriminating capacities after attaining enlightenment, but without reifying and appropriating notions regarding their own selfhood or the intrinsic reality of objects. The existence of this clear function means that they understand and take advantage of conventional "realities" and are thus not "disconnected" from the world; also rendered as 分別智.

47 In Buddhist scriptures, the term "noble one," originally a translation of the Sanskrit *ārya* refers to practitioners who have achieved some form of enlightenment, such as *śrāvakas*, *arhats*, bodhisattvas, etc.

which are experienced in common, serve as the land of circumstantial retribution.[48] Noble ones at the level of the first ground[49] also have two kinds of lands. One is the land of true wisdom, wherein a priori wisdom abides in a posteriori wisdom as its land. The second is the land of transformation of purity and defilement, where they manifest responsively passing through countless eons. This is also the case for the land in the level of the undefiled ground (second *bhūmi*). No sentient beings, nor noble ones up to the stage of the undefiled ground, create pure lands. This is because they abide in karmic retribution.[50]

總說雖然、於中分別者。正報之土 不共果義 更無異說。依報之土 爲共果者諸說不同。

Although the matter of retribution can be broadly characterized like this, there are specific cases that can be distinguished. There are no competing explanations about lands of direct retribution having the connotation of being distinct effects. But concerning the connotation of lands of circumstantial retribution as being shared effects, there are various interpretations.

或有說者、如山河等非是極微合成、實有一體 多因共感。直是有情 異成各變 同處相似 不相障礙。如衆燈明、如多因所夢。因類是同 果相相似 處所無別。假名爲共、實各有異。諸佛淨土當知亦爾。若別識變 皆遍法界、同處相似 說名爲共。

48 Circumstantial retribution refers to the circumstances we are born into, such as societal status and geographical location, based on the karma of our prior lifetimes, as contrasted to the "direct reward" 正報 of the mind and body that one is born with.

49 The first of the ten bodhisattva *bhūmis* 十地— the ten bodhisattva stages to perfect enlightenment. It is this stage that is technically considered to be the first stage of transmundane cognition 出世間.

50 T 1485.24.1015c29–1016a5.

> One interpretation holds that such natural phenomena as mountains and rivers are not molecular compositions, and actually all part of a single essence, in which various causes are experienced in common. They are instead nothing but variant compositions and individual transformations occurring in the same space, resembling each other, without mutual obstruction. It is like the case of the lights of many lamps or a dream with many causal factors. The causes, being the same in type, result in effects that have similar characteristics and are not distinguished in terms of place. While provisionally said to be shared, in fact the [effects that are created] are each different from one another. The various pure lands of the buddhas should be understood in the same way. When distinct transformations of consciousness all penetrate throughout the experiential realm, resembling each other in the same place, they are said to be shared.[51]

實非共也。若有一土非隨識別者、卽成心外、非唯識理。如解深密經云。「我說識所緣 唯識所現故」。唯識論云。「業熏習識內、執果生於外。何因熏習處 於中不說果。」

But in reality, they are not shared. If there were a land that was not something discriminated according to consciousness and thus took form outside the mind, this would be contrary to the principle of Consciousness-only. As the *Saṃdhinirmocana-sūtra* says: "I teach that the referents of cognition are only the transformations of consciousness."[52] The **Viṃśatikākārikā* says:

> Karma perfumes within consciousness,
> But its fruits are imagined to be produced on the outside.
> Why is it that the fruits

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[51] *Buddhabhūmisūtra-śāstra* T 1530.26.294a21–26.

[52] T 676.16.698b2.

Are not explained as occurring in the same place as their perfuming?[53]

或有說者、淨土依果 雖不離識 而識是別。土相是一、由彼別識共所成故。如攬四塵以成一柱。一柱之相不離四微。非隨四微 成四柱故。當知此中道理亦爾。

There is another interpretation wherein it is argued that even though pure lands as circumstantial retribution are not separate from consciousness, consciousness is separately distinguished. The characteristics of the particular land are the same, but this is because they are formed as the shared product of these separate consciousnesses. It is like a pillar that is formed out of the four data-fields.[54] While the characteristics of the pillar cannot be separated from the four elements, it is not the case that four [different] pillars are formed according to [each of] the four elements. The principle being expressed here should be understood in the same way.[55]

於中若就自受用土、佛與諸佛共有一土、猶如法身 諸佛共依故。若論他受用土相者、佛與諸菩薩等共有、如王與臣共有一國故。又二受用土 亦非別體。如觀行者 觀石爲玉。無通慧者 猶見是石。石玉相異 而非別體。二土同處 當知亦爾。

[With the same interpretative approach in mind,] if we look at it from the perspective of lands of self-enjoyment, the Buddha and all buddhas share the same land, just as all buddhas share in having the dharma-body as their basis. If we look at it from the perspective of lands of other-enjoyment,

53 T 1589.31.71c1. Kochumuttom (p. 170) translates from the Sanskrit: An impression of deed is imagined to be in one place, // And its fruit in another place! // Why not instead recognize [the fruit] // In the same place as the impression?

54 四塵. The four minutest forms or particles perceptible to the four senses of sight, smell, taste, and touch. From these arise the four elements 四大, from which arise the five kinds of purified cognition 五智.

55 This passage is replicated in Fazang's *Tanxuan ji* 探玄記 at T 1733.35.159b26 ff., but we have not yet found it in the form of a previous discussion from which we would assume Wonhyo is drawing.

the Buddha also shares with the bodhisattvas and so forth, the same way that a king and his vassals share the same country. Additionally, these two enjoyment lands are in essence not separate things. It is like a meditator visualizing a stone to be a gem. Lacking insight, one would merely see a stone. Yet while stones and gems have different characteristics, they are not different in essence. Two lands sharing the same area can be understood like this.

如解深密經云。如來所行如來境界、此何差別。佛言、如來所行謂一切種、如來共有無量功德衆莊嚴清淨佛土。如來境界謂一切種、五界差別。所謂有情界、世界、法界、調伏界、調伏方便界。

As the *Saṃdhinirmocana-sūtra* says:

What kinds of distinctions are there within the activities and the spheres of the tathāgatas? The Buddha said: "The tathāgatas' activities are said to be of all types. The tathāgatas share in countless virtues and a myriad magnificent pure Buddha-lands. The tathāgatas' spheres, which are said to be of all kinds, are categorized into five. They are the sentient sphere, the receptacle sphere, the dharma sphere, the sphere [of sentient beings] brought under submission, and the sphere of the skillful means for bringing [sentient beings] under submission."[56]

解云。此說自受用土 諸佛共有、非各別也。瑜伽論云。

Note: This explains that self-enjoyment lands are shared by all buddhas and do not exist separately. As the *Yogâcārabhūmi-śāstra* says:

相等諸物、或由不共分別爲因、或復由共分別爲因。若共分別之所起者、分別雖無、由他分別所住持故、而不永滅。若不爾者、他之分別 應無其果。彼雖不滅、 得清淨者。於彼事中、正見清淨。譬如衆多修觀行者、於一事中、由定心

56 T 676.16.710c18–24, abbreviated.

故、種種異見可得。彼亦如是。

[In the case of] marks [names, things] and such phenomena, some are caused by unshared discrimination, and some are caused by shared discrimination. In the case of those produced by shared discrimination, even when there is no discrimination, they are maintained by the discriminations of others, and therefore do not disappear. If this were not the case, the discriminations of others would not generate their own effects. Even if they do not disappear, one can become purified, and in the midst of one's affairs, properly see purity. It is like the case of a number of meditators, who, based on their mental focus on one thing, can see it in various ways. This is the same kind of case.[57]

解云。此說依報 不隨識別。若執共果隨識異者、我果雖滅他果猶存。卽他分別 不應無異。故彼不能通此文也。

Note: This shows how circumstantial rewards are not distinguished according to specific forms of consciousness. If we attach to the position that shared effects differ according to the form of consciousness, even though my own effects disappear, the effects of others should still remain. Hence the discriminations of others cannot but be different. Therefore that explanation does not serve to interpret this passage.

攝大乘論云。復次 受用如是淨土、一向淨、一向樂、一向無失、一向自在。釋曰。恆無雜穢、故言一向淨。但受妙樂、無苦無捨、故言一向樂。唯是實善、無惡無記、故言一向無失。一切事悉不觀餘緣、皆由自心成故、言一向自在。復次、依大淨說一向淨。依大樂說一向樂。依大常說一向無失。依大我說一向自在。

The *Compendium of the Great Vehicle* says:

57 T 1579.30.700c20–26, abbreviated.

Furthermore, [one,] in enjoying this Pure Land [does so because of] being thoroughly pure, thoroughly happy, thoroughly faultless, and thoroughly unimpeded.

Explanation: Always unpolluted, one is said to be thoroughly pure. Experiencing nothing but marvelous joy, without suffering or indifference, one is said to be thoroughly happy. Engaged in nothing but wholesome behavior, doing nothing of evil or indeterminate moral quality, one is said to be thoroughly faultless. In all affairs, utterly unaffected by peripheral conditions, in every case completing things according to one's own intention, one is said to be thoroughly unimpeded. Furthermore, thorough purity is explained based on great purity; thorough happiness is explained based on great happiness; thorough faultlessness is explained based on great constancy; thorough unimpededness is explained based on the great self.[58]

解云。此中初復次 顯他受用義。後復次顯自受用義。義雖不同 而無別土、所以本論 唯作一說。故知二土亦非別體也。問。如是二說。何得何失。答曰。如若言取 但不成立。以義會之 皆有道理。此是第三共不共門也。

Note: The text after the first "furthermore" explains the connotations of the [land of] enjoyment of others. The text after the second "furthermore" explains the connotations of the [land of] self-enjoyment. Although the connotations are not the same, they are not separate lands, and so based on the theory of that text there is only a single explanation. Hence we can again know that the two lands do not differ in essence.

Question: Which of these two theories is valid and which is fallacious?

Answer: If one is attached to the words, neither can be established. If one grasps them in terms of their [underlying] meaning, each has a valid line

58 T 1595.31.264a28-b6. Great purity, great happiness, great constancy, and the great self are the four virtues 四德 taught in the *Nirvāṇa-sūtra*.

of reasoning. This ends the third section which treats the matter from the perspective of contrast between commonality and distinction.

The Perspective of the Contrast between Contamination and Decontamination

次第四。明漏無漏門者、略有二句。一者通就諸法、顯漏無漏義。二者別約淨土明漏無漏相。

The aspect of contamination and decontamination will be addressed from two basic perspectives. The first is the disclosure of the connotations of contamination and decontamination from the general perspective of phenomena. The second is the clarification of the marks of contamination and decontamination from the specific perspective of pure lands.

The General Perspective of Phenomena

Five approaches of contamination and decontamination

初通門者。瑜伽論說。有漏無漏 各有五門。有漏五者。一由事故、二隨眠故、三相應故、四所緣故、五生起故。無漏五者。一離諸纏故、二隨眠斷故、三是斷滅故、四見所斷之對治自性相續解脫故、五修所斷之對治自性相續解脫故。於中委悉。如彼廣說。

As the *Yogâcārabhūmi-śāstra* says:

There are five ways each to contamination and decontamination. The ways to contamination are (1) through actual events, (2) through latency, (3) through association, (4) through referents, and (5) through direct production. The five ways to decontamination are (1) through riddance of active afflictions, (2) through the elimination of latent afflictions, (3) through the destruction of [phenomenal bases], (4) through the liberation

> from the continuity of [the mistaken notion of] self-nature [of the mind stream] that occurs through the countering of afflictions in the Path of Seeing, (5) through the liberation from the continuity of [the mistaken notion of] self-nature [of the mind stream] that occurs through the countering of afflictions in the Path of Cultivation.[59]

In the source text this is explained in much fuller detail, so one should consult there for a fuller understanding.[60]

Four categories of contamination and decontamination

> 今作四句。略顯其相。一者有法 一向有漏。謂諸染污心心所法等。由相應義是有漏故、而無五種無漏相故。二者有法一向無漏。謂見道時 心心所法等。由有自性解脫義故 而無五種有漏相故。三者有法亦有漏、亦無漏。謂報無記心心所法等。隨眠所縛故、諸纏所離故。雖復無漏 而是苦諦。由業煩惱所生起故。四者有法 非有漏、非無漏。[61] 謂甚深法不墮數故。

There are four kinds of relationships of contamination and decontamination: (1) Existent phenomena are thoroughly contaminated. This refers to all defiled minds and mental factors and so forth. They are associated through their association with each other, and contain none of the five kinds of aspects of decontamination. (2) Existent phenomena are thoroughly decontaminated.

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59 T 1579.30.661c21–662a6, extensively abbreviated. The discussion of the types of afflictions along with the processes for their removal that take place primarily in the paths of Insight and Cultivation is taken up extensively in Wonhyo's *Ijang ui* (*Doctrine of the Two Hindrances*). See *HBJ* 1.802b20 ff. In Charles Muller's forthcoming translation of that text in the Collected Works of Wonhyo series, this discussion will be found in the section "Counteracting and Eliminating the Hindrances."

60 This note could be taken as a clue that the *Muryangsugyeong jong-yo* was written before the *Ijang ui*, given that Wonhyo discusses this matter at some length there yet does not refer to that discussion here.

61 Adding 非無漏 following the *HBJ* note.

This refers to all minds and mental factors at the stage of the Path of Insight. This is because they are liberated from self-nature while lacking any sign of the five kinds of contamination. (3) Some existent phenomena are contaminated, and some are decontaminated. This refers to minds and mental factors and so forth whose quality of moral retribution is indeterminate. This is because they are bound to latent afflictions but are free from active afflictions. Even though they are not further contaminated, they are still subject to the Truth of Suffering, based on the fact that they are produced by karmic afflictions. (4) Existent phenomena are neither contaminated nor not contaminated. This means that the extremely profound dharma does not fall into this category.

Two approaches: delimitation and non-obstruction

亦有二門。一有分際門。二無障礙門。

The Approach of Delimitation

次別明中 有分際門者。若就諸佛所居淨土、於四句中 唯有二句。依有色有心門 卽一向是無漏。自性相續解脫義故、遠離五種有漏相故。若就非色非心門者、卽非有漏、亦非無漏。非有非無故、離相離性故。

There are two further aspects: the first is that of delimitation, and the second is that of non-obstruction. From the perspective of the pure lands that are home to the buddhas, among the four distinctions outlined above, only two are applicable. In the case of the existence of mental and material [factors], [the land] is thoroughly decontaminated. This is because they are liberated from the continuity of [the mistaken notion of] self-nature [of the mind stream], and because they are fully removed from the five kinds of characteristics of contamination. In the case of the existence of neither material nor mental [factors], then [the land] is neither contaminated nor uncontaminated. This is because it is neither existent nor non-existent and

because they are free from both characteristics and nature.

若就菩薩亦有二句。恰論二智 所顯淨土一向無漏、道諦所攝。如攝論說。菩薩及如來唯識智、無相無功用、故言清淨。離一切障 無有退失故言自在。此唯識智 爲淨土體故、不以苦諦爲體。乃至廣說故。

There are also two approaches in the case of bodhisattvas. If we discuss the pure lands that are manifested by the two kinds of cognition,[62] then they are thoroughly uncontaminated, being subsumed under the Truth of the Path. As the *Mahāyānasaṃgraha* says: "The wisdom of Consciousness-only that is used by the bodhisattvas and tathāgatas is markless and functions without exertion. Hence it is said to be pure. It is free from all hindrances, and has no deficiencies. Therefore it is said to be unimpeded. Since this wisdom of Consciousness-only is the essence of the Pure Land, it cannot serve as the essence for the Truth of Suffering."[63] The discussion continues at length.

若就本識所變之門、亦是無漏。以非三界有漏所起、樂無漏界、故是無漏。無明住地爲緣出故、名果報土、故是有漏。雖亦無漏而是世間。故於無作四諦門內、苦諦果報之所攝也。如經言、三賢十聖住報故。

62 二智. Different texts introduce differently named sets of these, but as a general rule, they are divided along the lines of the type of cognition: that which operates through pure, non-discriminating awareness, and that which operates through the discrimination of differences. The latter, according to the context, could be interpreted either negatively or positively: on one hand, discriminating thought carried out by unenlightened sentient beings is inevitably considered to be delusive, but on the other hand, adept practitioners such as bodhisattvas need to use discriminating awareness to function in the world of language and teach fellow practitioners. In Yogâcāra and the *Awakening of Faith* tradition, one sees 根本智 and 後得智, as well as 一切智 cognition of totality, and 一切種智 cognition of the particulars. While the basic connotation of the character 智 in classical Chinese is that of wisdom (as distinguished from "knowledge" 知), one needs to be careful when applying this rendering as a general principle, as in the translation of most Abhidharma, Yogâcāra and Tathāgatagarbha texts from Sanskrit into Chinese, 智 is being used to translate *jñāna*, rather than *prajñā*.

63 T 1595.31.263b14–17.

From the perspective of the transformations of the root consciousness, they are also uncontaminated. Since they are not the products of the contamination of the three realms, one enjoys uncontaminated realms and therefore is uncontaminated. When they are produced with the nescience entrenchments[64] as their referent, they are called retribution lands, and hence they are contaminated. Even though they have an uncontaminated aspect, they are nonetheless mundane. Therefore they are considered to be a form of retribution that is subsumed within the category of Truth of Suffering among the Four Unconditioned Noble Truths.[65] As the Sūtra [*for Humane Kings*] says: "The three ranks of worthies and the ten ranks of sages abide in retribution."[66]

寶性論云。依無漏界中、有三種意生身。應知 彼因無漏善根所作名爲世間。以離有漏諸業煩惱所作世間法故、亦名涅槃。依此義故勝鬘經言。世尊。有有爲世間、有無爲世間。有有爲涅槃、有無爲涅槃。

The *Ratnagotravibhāga* says:

Based within uncontaminated realms, there are three kinds of mind-made bodies. It should be understood that that which is produced based on their uncontaminated wholesome roots is called the mundane

64 The nescience entrenchments (Skt. *avidyā-vāsabhūmi*) can be understood as innate nescience (ignorance), referring to nescience in its latent aspect as something innate and deeply embedded in the consciousness; it is difficult to remove, and it serves as the basis for the production of afflictions. This notion is discussed at length in the *Śrīmālā-sūtra*, the *Sūtra of Primary Activities*, and Wonhyo's *Doctrine of the Two Hindrances*, where it is a concept under which the four distinct entrenchments 四住地 are subsumed. When the nescience entrenchments are added as a separate item to the previous four, they are spoken of as the five entrenchments 五住地惑. See the *Ijangui HBJ* 1.801a-c; the *Śrīmālā-sūtra*, T 353.12.220a, and *Yingluo jing*, T 1485.24.1021c-1022a.

65 Four Unconditioned Noble Truths means understanding the principle of the Four Noble Truths in the sense of reality as-it-is, without relying on the explanation of the law of cause and effect. As contrasted to the Four Conditioned Noble Truths 有作四諦.

66 T 245.8.828a1.

world. Since they are free from the mundane factors produced by the afflictions of contaminated karma, it is also called nirvāṇa. Based on this reasoning the *Śrīmālā-sūtra* says: "World Honored One, there are conditioned mundane worlds and unconditioned mundane worlds; there is conditioned nirvāṇa and unconditioned nirvāṇa."[67]

故此中說意生身、乃是梨耶所變正報。正報旣爾、依報亦然。同是本識所變作故。然此梨耶所變之土、及與二智所現淨土。雖爲苦道二諦所攝、而無別體。隨義異攝耳。如他分別所持穢土、得清淨者卽見爲淨。淨穢雖異、而無別體。當知此中二義亦爾。此約有分際門說也。

Therefore the mind-made bodies spoken of here are none other than direct forms of retribution transformed by the *ālayavijñāna*. Their direct retribution being like this, their circumstantial retribution is the same, since they are also created as transformations out of the root consciousness. Yet these lands that are produced as transformations from the *ālayavijñāna* are also the pure lands manifested by the two kinds of wisdom. Even though they are included in the two Truths of Suffering and the Path, they are essentially not different; they are included in a different category according to their connotations. It's like a land that someone else discriminates as being defiled; one who has been purified sees it as pure. Even though purity and defilement are different, [the land in question] does not differ in essence. We should understand the two meanings being presented here in the same way. This ends the discussion from the perspective of delimitation.

The Approach of Non-Obstruction

次就無障礙門說者。應作四句。

The approach of non-obstruction is also carried out from four perspectives.

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67 T 1611.31.834b25-c1.

一者諸佛身土 皆是有漏、不離一切諸漏故。如經說言。諸佛安住三毒四漏等。一切煩惱中得阿耨菩提。乃至廣說故。

1. The pure lands of buddhas are all contaminated, because they are not free from all kinds of contamination. As a sūtra says: "The buddhas abide comfortably in the midst of the three poisons and four raging currents. They attain *anuttarā-samyak-saṃbodhi* in the midst of all afflictions."[68] The text continues the discussion at length.

二者。凡夫身土皆是無漏。以離一切諸漏性故。如經說言。色無漏無繫。受想行識、無漏無繫。乃至廣說故。

2. The lands of worldling bodies are all uncontaminated. This is because they are free from all contaminated natures. As a sūtra says: "Form has no contamination and no binding [to negativity]. Feeling, perception, impulse, and consciousness also have no contamination and no binding [to negativity]."[69] The text continues the discussion at length.

三者。一切凡聖穢土淨土、亦是有漏 亦是無漏。以前二門不相離故。

3. The defiled lands and pure lands of all worldlings and sages are contaminated as well as uncontaminated. This is because they are not dissociated from the two previous aspects.

四者。一切凡聖穢土淨土。非有漏、非無漏。以無縛性及脫性故。如經說言。色無縛無脫。受想行識。無縛無脫。乃至廣說故。此是第四有漏無漏門也。上來四門合爲第一淨土果竟。

4. The defiled and pure lands of all worldlings and sages are neither contaminated nor uncontaminated. This is because they have no nature

68 The closest citation to this is in the *Sarva-dharmâpravṛtti-nirdeśa* 諸法無行經 at T 650.15.757b6.

69 Probably from the *Mādhyamâgama* 中阿含經; T 26.1.788b22.

of either binding or of liberating. As the [Prajñāpāramitā-]sūtra says: "Form has neither binding nor liberation. Feeling, perception, impulse, and consciousness have neither binding nor liberation."[70] The text goes on in detail.

This ends the discussion from the fourth approach, that of the relationship of contamination and non-contamination. The above four parts serve to constitute the discussion of the first section, that of the effects of the pure land, which is concluded here.

Causes of the Pure Land

次第二明淨土因者。淨土之因 有其二途。一成辨因。二往生因。成辨因者 說者不同。或有說者 本來無漏 法爾種子三無數劫修令增廣、爲此淨土變現生因。如瑜伽論說。生那落迦、三無漏根 種子成就。以此准知 亦有無漏淨土種子。

The causes related to the Pure Land have two major dimensions. The first are the causes of production; the second are the causes of rebirth [into the Pure Land].

Causes of Production

There are various explanations of the causes of production [of pure lands]. One theory holds that originally existent uncontaminated seeds naturally develop and spread over the process of three incalculably long eons of practice, and these serve as the generative causes for the manifestation of this Pure Land. It is as the *Yogâcārabhūmi-śāstra* says: "Born into a hell, the seeds

70 T 220.7.868c5.

of the three uncontaminated faculties[71] reach completion."[72] Based on this, we can surmise that there are also uncontaminated seeds [that generate] the Pure Land.

或有說者。二智所熏新生種子爲彼淨土而作生因。如攝論說。從出出世善法功能、生起淨土。何者爲出出世善法。無分別智、無分別後得所生善根。(名)爲出出世善法。

Another theory says that the newly produced seeds[73] that are perfumed by the two kinds of wisdom generate this Pure Land, serving as its generative causes. As the *Compendium of the Great Vehicle* says:

> The Pure Land is produced from the function of supratransmundane wholesome factors. What are supratransmundane wholesome factors? They are the wholesome roots that are produced from the non-discriminating wisdom and the subsequently attained wisdom. These are [called] the supratransmundane wholesome factors.[74]

是本有卽非所生。旣是所生、當知新成。

[71] The three uncontaminated faculties are the ability to (1) realize the principle of the four noble truths, which one did not know before 未知當知; (2) study further the four noble truths in order to destroy defilements; that which is already known 已知; (3) know that one has fully comprehended the principle of the Four Noble Truths 具知 (俱舍論, T 1558.29.14a17). These are the last three of the twenty-two faculties 二十二根 (Skt. *trīṇi indriyāṇi*).

[72] See T 1579.30.615a27 ff.

[73] The newly influenced or active seeds when acted upon by the seven forthcoming consciousnesses, thus becoming productive; one of the two kinds of seeds. The opposite of originally existent seeds 本有種子. In Yogâcāra theories of individuated causation, since beginningless time the *ālayavijñāna* has been receiving influence from the seven forthcoming consciousnesses in the form of karmic impressions. These impregnate the *ālayavijñāna*, causing the creation of new seeds.

[74] T 1595.31.263b10–13. The text of the *Mahāyānasaṃgraha* has 名出出世善法 instead of 爲出出世善法.

In this case, the Pure Land is not produced by originally existent seeds. When the have been produced, they should be understood as having been produced from newly formed seeds.[75]

問。如是二說。何者爲實。答。皆依聖典、有何不實。於中委悉 如楞伽經料簡中說。

Question: Which one of these two theories [i.e., that the Pure Land is produced by originally existing seeds or by newly perfumed seeds] is correct?

Answer: Since both are based on scriptural authority, how could either one be inaccurate? The explanation of the matter is taken up in detail in my *Extracts of the Laṅkâvatāra-sūtra*.[76]

Causes of Rebirth [into the Pure Land]

次明往生因者。凡諸所說往生之因、非直能感正報莊嚴、亦得感具依報淨土。但承如來本願力故、隨感受用。非自業因力之所成辨。是故說無[77]往生因。此因之相、經論不同。

Generally speaking, those causes that bring about rebirth [in the Pure Land] are not only able to induce the adornments of direct retribution. They are also able to fully induce the Pure Land of circumstantial retribution. It is only by inheriting the power of the Tathāgata's original vow that they are able experience these things. It is not something that is produced by the causal energy of one's own karma. Therefore it is said that there are no

75 The distinction that is being made here is that between the two kinds of seeds that are understood as forming the *ālayavijñāna*: intrinsic seeds 本有種子, which have existed in the *ālayavijñāna* since beginningless time, and have the potential to produce the aggregates, fields, and elements 蘊處界 from within the eight consciousness, and newly perfumed seeds 新熏種子—pure and impure seeds that are perfumed into the eighth consciousness from the seven forthcoming consciousnesses 七識.

76 Wonhyo's *Neungga gyeong yogan* is not extant.

77 Following the *HBJ* note, changing 爲 to 無.

[actual] causes for rebirth [into the Pure Land]. The [explanations of the] characteristics of this causation differ between the sūtras and the treatises.

若依觀經說十六觀。往生論中說五門行。今依此經說三輩因。上輩之因。說有五句。一者、捨家棄欲而作沙門。此顯發起正因方便。二者、發菩提心。是明正因。三者、專念彼佛。是明修觀。四者、作諸功德。是明起行。此觀及行爲助滿業。五者、願生彼國。此一是願、前四是行。行願和合、乃得生故。

If we were to consult the *Contemplation Sūtra* we would cite the sixteen contemplations of Sukhāvatī.[78] In the *Upadeśa* it would be the five approaches to practice.[79] Here this sūtra explains the causes for rebirth in relation to the three classes of practitioners.

The Superior Class

The causes of the superior class are explained in five ways: (1) Abandoning home and desires, and becoming a monk or nun. This clarifies the skillful means for producing direct causes. (2) Giving rise to the aspiration for enlightenment. This clarifies a direct cause. (3) Single-mindedly focusing on that Buddha. This clarifies the practice of contemplation. (4) The creation of merit. This shows the initiation of practice. The contemplation and practice discussed here serve as supports for particularizing karma. (5) Vowing to be

78 The sixteen contemplations of Sukhāvatī are (1) contemplation on the setting sun (of the pure land) 日想觀, (2) contemplation on the waters (of the pure land) 水想觀, (3) contemplation on the land 地想觀, (4) contemplation on its jeweled trees 寶樹觀, (5) contemplation on its jeweled pond 寶池觀, (6) contemplation on its jeweled palace 寶樓觀, (7) contemplation on its flower-adorned throne 華座觀, (8) contemplation on Amitâbha's true form 像觀, (9) contemplation on Amitâbha's true body 眞身觀, (10) contemplation on Avalokitêśvara's true form 觀音觀, (11) contemplation on Mahāsthāmaprāpta 勢至觀, (12) contemplation on one's universal body after rebirth in the Pure Land 普觀, (13) contemplation on complex concepts (multiple bodies, etc.), 雜想觀, (14) contemplation by superior practitioners 上輩觀, (15) contemplation by middling practitioners 中輩觀, (16) contemplation by inferior practitioners 下輩觀. These are explained starting from T 365.12.342a4.

79 Explained starting from T 1524.26.233a6.

born in that land. This one is a vow, and the prior four are practices. When practices and vow merge together, one can be reborn.

> 中輩之中、說有四句。一者、雖不能作沙門當發無上菩提之心。是明正因。二者、專念彼佛。三者、多少修善。此觀及行爲助滿業。四者、願生彼國。前行此願和合爲因也。

The Middling Class

Within the middling class, there are four cases: (1) Giving rise to the mind of peerless enlightenment even though one is not able to become a monk or nun. This shows a direct cause. (2) Contemplating single-mindedly on that buddha. (3) Cultivating goodness to one extent or another. This contemplation and practice contribute to one's particularizing karma. (4) Vowing to be born in his land. When the prior practices and this vow are merged together they serve as causes [for rebirth in the Pure Land].

The Inferior Class

> 下輩之內、說二種人。二人之中、各有三句。初人三者、一者、假使不能作諸功德、當發無上菩提之心。是明正因。二者、乃至十念、專念彼佛。是助滿業。三者、願生彼國。此願前行和合爲因。是明不定性人也。

Within the inferior class, there are two kinds of people. Within each of the two, there are three kinds of cases. The three cases of the first type of person are as follows: (1) Even if they are unable to create meritorious virtues, they will eventually give rise to the mind of peerless enlightenment. This shows a direct cause. (2) For up to ten recollections, they single-mindedly focus on that buddha. This contributes to their particularizing karma. (3) They vow to be born in his land. This vow and the prior practices combine to serve as causes. This explains the case of a person of indeterminate religious capacities.

第二人中有三句者。一者、聞甚深法 歡喜信樂。此句兼顯發心正因。但爲異前人擧其深信耳。二者、乃至一念念於彼佛。是助滿業。爲顯前人無深信故、必須十念。此人有深信故、未必具足十念。三者、以至誠心 願生彼國。此願前行和合爲因。此就菩薩種性人也。經說如是。

There are also three cases describing the situation of the second person: (1) Hearing the profound Dharma, one experiences joyful faith. This is the case of joining the principal cause and arousal of the determination for enlightenment. However, this person differs from the prior person in his arousal of profound faith. (2) For the period of one recollection he is able to be mindful of that Buddha. This is a support for particularizing karma. This is to show that since the prior person lacks profound faith, it was necessary for him to do ten recollections. Since this person has profound faith, it is not necessary for him to do a full ten recollections. (3) With perfect sincerity, they vow to be born in [the Buddha's] land. This vow, combined together with prior practices, becomes a cause. This is the perspective for a person who possesses the basic religious capacity to become a bodhisattva. This is the explanation according to this sūtra.

今此文略辨其生相、於中有二。先明正因、後顯助因。

In the following section, I will briefly analyze the characteristics of their birth, for which there are two main categories. First I will explain that of direct causes, and then I will show that of auxiliary causes.

Direct Causes

經所言正因、謂菩提心。言發無上菩提心者、不顧世間富樂及與二乘涅槃。一向志願三身菩提、是名無上菩提之心。總標雖然、於中有二。一者、隨事發心。二者、順理發心。

What the text calls "direct cause" is "bodhi-mind." This means the arousal of the aspiration for enlightenment, which has nothing to do with worldly

prosperity and happiness, nor with the nirvāṇa of the two vehicles. A single-minded yearning for enlightenment of the three buddha-bodies—this is what is called the mind of perfect enlightenment. Generally stated, the situation is like this, but there are two different ways in which this state of mind is aroused. The first is giving rise to it by according with circumstances. The second is giving rise to it by attuning oneself to the principle.

Arousing the aspiration by according with circumstances

言隨事者。

煩惱無數、願悉斷之。
善法無量、願悉修之。
衆生無邊、願悉度之。

於此三事、決定期願。初是如來斷德正因。次是如來智德正因。第三心者。恩德正因。

What is [arousing the aspiration by] according with circumstances?

Though afflictions may be countless, I vow to completely eliminate them.
Though wholesome factors may be immeasurable, I vow to fully cultivate them.
Though sentient beings may be limitless, I vow to save them all.[80]

In these three circumstances, one makes a firm vow. The first is the direct cause of the Tathāgata's power of elimination [of affliction]. The second is the direct cause of the Tathāgata's power of wisdom. The third attitude is the direct cause of his power of compassion.

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80 Three of the four universal vows of a buddha or bodhisattva, which are found in many East Asian Mahāyāna works. The exact wording varies from text to text, but one standard formulation is this: (1) 衆生無邊誓願度 to save all living beings without limit, (2) 煩惱無盡誓願斷 to put an end to all afflictions and delusions however numerous, (3) 法門無量誓願學 to study and learn all methods and means without end, (4) 佛道無上誓願成 to become perfect in the supreme Buddha-law.

三德合爲無上菩提之果。卽是三心、總爲無上菩提之因。因果雖異、廣長量齊。等無所遺、無不苞故。如經言。發心畢竟二不別。如是二心前心難。自未得度先度他。是故我禮初發心。

These three powers coalesce in the fruit known as perfect enlightenment. Thus, these three states of mind are understood in general to be the causes of perfect enlightenment. Even though the causes and their effects are different, they are equal in breadth, length, and amount. This is because there are none that are excluded and none that are not embraced. As the [*Nirvāṇa*] *Sūtra* says:

> The arousal and the completion of the mind of enlightenment are not two;
> Between the two, it is the prior state of mind that is more difficult.
> Not yet having attained liberation for oneself, one first saves others;
> Therefore I revere the initial state of arousal of the intention.[81]

此心果報 雖是菩提、而其華報 在於淨土。所以然者。菩提心量 廣大無邊、長遠無限。故能感得廣大無際依報淨土、長遠無量正報壽命。除菩提心、無能當彼。故說此心爲彼正因。是明隨事發心相也。

Even though the fruit retribution of this mind is enlightenment, its flower retribution is birth in the Pure Land.[82] How so? The capacity of the enlightened mind is vast without end; it reaches far, without limit. Therefore

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81 T 374.12.590a21.

82 Also written as 花報. In the same way that a flower opens before the fruit develops, "flowering retribution" is contrasted to the later-experienced "fruit retribution" 果報. For example, when a person plants a tree in order to harvest its fruits, aside from properly obtaining these fruits, one is also able to get flowers, and this is called flower retribution. Sentient beings plant the causes of good and evil karmas, and based on these causal activities properly reap their fruits as fruit-retribution (also called 實報 and 正報). That which they obtain before as a kind of extra, or preliminary, effect is called flower

it is able to induce vast and limitless pure lands of circumstantial retribution and distant numberless lifetimes of direct retribution. Without the mind of enlightenment, such things cannot be. Therefore it is said that this mind is the direct cause of those states. This clarifies the aspect of arousal of the mind of enlightenment by according with circumstances.

Arousing the aspiration by attuning to the principle

所言順理而發心者。信解諸法皆如幻夢、非有非無 離言絶慮。依此信解發廣大心。雖不見有煩惱善法、而不撥無可斷可修。是故雖願悉斷悉修、而不違於無願三昧。雖願皆度無量有情。而不存能度所度。故能順隨於空無相。如經言。「如是滅度無量衆生 實無衆生 得滅度者。」乃至廣說故。如是發心不可思議。是明順理發心相也。

Having conviction that all phenomena are illusory and dreamlike, that they are neither existent nor non-existent, one is freed from language and severs thought. Based on this conviction, one produces the vast mind. Although one sees neither affliction nor wholesome factors, one does not deny that the former can be eliminated and that the latter can be cultivated. Therefore, although one vows to completely eliminate and fully cultivate, this is not different from the wishless samādhi.[83] And even though one vows to completely save countless sentient beings, one does not linger in the notions

retribution. For example, in the case of not-killing 不殺 as a causal activity, one obtains long life; this is the flower retribution. When one attains nirvāṇa in the distant future, this is the fruit retribution. In Pure Land doctrine, recitation of the Buddha's name and cultivation of goodness are causal activities, with rebirth in the Pure Land as flower retribution and the realization of enlightenment as fruit retribution.

83 The desireless samādhi, in which one realizes that there is nothing to seek—in which one realizes that objects are not to be grasped as objects of perception and desire. One of the three kinds of samādhi 三三昧.

of "saver" and "saved." Therefore one is able to attune oneself to markless emptiness. As a sūtra says: "When in this way, the Buddha saves numberless sentient beings, there are in fact no sentient beings whom he has saved."[84]

And so forth. This kind of arousal of the mind of enlightenment is incon-ceivable. This concludes the clarification of arousing the aspiration for enlightenment by attunement to the principle.

隨事發心、有可退義、不定性人亦得能發。順理發心、卽無退轉。菩薩性人乃能得發如是發心。功德無邊、設使諸佛窮劫演說彼諸功德、猶不能盡。正因之相略說如是。

Practitioners who arouse the mind of enlightenment by according with circumstances are subject to retrogression; it is a method of arousal that can be done by persons of indeterminate religious capacity. Practitioners who arouse the mind of enlightenment through attunement principle do not retrogress; those with the bodhisattva nature are able to give rise to their intention in this way. Their merit has no limit, so even if the buddhas were to explain these merits for an entire eon, they would be unable to finish. This concludes the brief explanation of the aspects of direct causes.

Auxiliary Causes

次明助因。助因多種。今且明其下輩十念。此經中說下輩十念。一言之內、含有二義。謂顯了義及隱密義。隱密義者、望第三對純淨土果、以說下輩十念功德。

There many kinds of auxiliary causes. Here we will elaborate some of them through the ten recollections done by the inferior class of practitioners. In this sūtra, within the one term of "ten recollections" there are included two

84 Phrases expressing this point abound in the Prajñāpāramitā sūtras. See, for example, the *Diamond Sūtra* at T 235.8.749a10.

connotations: an obvious connotation and a hidden connotation. The hidden connotation sees from the perspective of the third pair of relationships in respect to the pure fruits of the Pure Land in order to explain the excellent virtues of the ten kinds of mindfulness of the practitioners of the inferior class.

此如彌勒發問經言。爾[85]時彌勒菩薩白佛言。如佛所說阿彌陀佛功德利益。若能十念相續不斷念彼佛者、卽得往生。當云何念。佛言。非凡夫念。非不善念。非雜結使念。具足如是念。卽得往生安養國土。凡有十念。何等爲十。

It is like the teaching contained in the *Sūtra of the Questions of Maitreya*, which says:

Then, the bodhisattva Maitreya addressed the Buddha, saying: "Concerning the excellent virtues and the benefits of Amitâbha Buddha taught by the Buddha: If, by being able to maintain unbroken mindfulness of that Buddha for the period of ten moments of mindfulness, one is directly reborn into his land, what kind of mindfulness should be maintained?" The Buddha replied: "It should not be worldling-mindfulness; it should not be unwholesome mindfulness; it should not be tainted mindfulness. If one can fully practice these kinds of mindfulness, one can be born directly into paradise. In total there are ten moments of mindfulness. What are the ten?"

一者。於一切衆生常生慈心、於一切衆生不毀其行。若毀其行 終不往生。二者。於一切衆生深起悲心、除殘害意。三者。發護法心、不惜身命。於一切法不生誹謗。四者。於忍辱中生決定心。五者。深心清淨、不染利養。六者。發一切種智心。日日常念、無有廢忘。七者。於一切衆生、起尊重心。除我慢意、謙下言說。八者。於世談話不生味著心。九者。近於覺意 深起種種善根因緣。遠離憒鬧散亂之心。十者。正念觀佛。除去諸根。

85 the *HBJ* note, changing 彌 to 爾.

1. Always be kind toward all sentient beings and do not denigrate their practices. If you denigrate the practices of others, in the end you will not be reborn in paradise.
2. Always have pity on all sentient beings, ridding yourself of all malevolent sentiments.
3. Arouse the intention to protect the Dharma, and be indifferent regarding your own life. Do not denigrate any teaching.
4. Make your resolve in the state of patient forbearance.
5. Purify your mind deeply such that it is unstained by aims of profit.
6. Give rise to the complete cognition of particular things, being mindful every day, without putting it aside and being unaware.
7. Treat all sentient beings with deep respect. Removing conceit, speak with humility.
8. Don't get addicted to worldly chit-chat.
9. Stick close to the attitude of enlightenment, profoundly producing various causes of wholesome roots; avoid the hustle-bustle of the world and distractions.
10. Properly contemplate on the Buddha, making the sense faculties clear.[86]

解云。如是十念旣非凡夫、當知初地以上菩薩、乃能具足十念。於純淨土、爲下輩因。是爲隱密義之十念。言顯了義十念相者。望第四對淨土而說。如觀經言。

Note: It is not expected that these ten kinds of mindfulness will be practiced by worldlings; only bodhisattvas at the first ground and above can fully maintain this level of attention. In terms of serving as causes for rebirth in the Pure Land, they are for the practitioners of inferior level. These are the ten kinds of mindfulness in their esoteric interpretation. The ten kinds of mindfulness in their exoteric interpretation are explained in terms of the fourth pair of contrasts in the Pure Land. As the *Contemplation Sūtra* says:

86 We have not been able to locate this passage, or a text with this title in the canon. This citation is repeated verbatim in a number of other Pure Land commentaries.

「下品下生者。或有衆生 作不善業、五逆十惡 具諸不善。臨命終時遇善知識 爲說妙法 教令念佛。若不能念者。應稱無量壽佛。如是至心令聲不絕。具足十念稱南無佛。稱佛名故於念念中。除八十億劫生死罪。命終之後 卽得往生。」乃至廣說。

In the case of the lowest of the lowest category of beings, there are some who engage in unwholesome activities such as the five heinous crimes[87] and the ten evils[88] and all kinds of immorality. Approaching their death, they encounter a good teacher who explains to them the excellent dharma, and teaches them to be mindful of the Buddha. If they are unable to maintain mindfulness, they should call the name of Amitâyus. In this way they should, with utmost attention not allow their intonation to lapse. For a full ten repetitions, they should say "Homage to [Amitâbha] Buddha." Having called the name of the Buddha thus, in each repetition he destroys eighty thousand *koṭīs* of eons of crimes in cyclic existence. After dying, he is directly born into the land of bliss.[89]

The text continues on in further detail.

以何等心名爲至心。云何名爲十念相續者。什公說言。譬如有人於曠野中 值遇惡賊 揮戈拔劍 直來欲殺。其人勤走視渡一河。若不渡河、首領難全。爾時但念。渡河方便 我至河岸。爲著衣渡[90]。爲脫衣渡。若著衣衲。恐不得過。若脫衣衲。恐不得暇。但有此念、更無他意。當念渡[91]河。卽是一念 此等十念。不雜餘念。行者亦爾。若念佛名。若念佛相等。無間念佛 乃至十念。如是至心。名爲

87 Skt. *pañcânantarya*. The most commonly seen set of the five heinous crimes is (1) matricide (Skt. *mātṛ-ghāta*), (2) patricide (Skt. *pitṛ-ghāta*), (3) killing a saint (Skt. *arhad-ghāta*), (4) wounding the body of the Buddha (Skt. *tathāgatasyāntike duṣṭa-citta-rudhirotpādana*); (5) destroying the harmony of the saṃgha (Skt. *saṃgha-bheda*).

88 Ten evil deeds that are proscribed by the ten precepts 十戒: killing, stealing, committing adultery, lying, using immoral language, slandering, equivocating, coveting, becoming angry, and holding false views.

89 T 365.12.346a12–21, much abbreviated.

90 Following the cited text in Taishō, replacing 度 with 渡 here and in the next instance.

十念。此是顯了十念相也。

What kind of mental state is implied by "utmost attention"? And what is the meaning of "ten continuous repetitions"? As Kumārajīva explains:

> It is like a man in the wilderness who meets up with an evil bandit who is brandishing a halberd, has drawn his sword and is coming straight toward him, intending to kill him. This fellow, fleeing in panic, sees that he has to ford a river. If he doesn't cross, he will lose his neck. At that moment, all he can think about is the best way to cross the river. "If I'm going to get to the other side, shall I cross wearing my clothes, or take them off and cross? If I wear them, I may not make it across. If I try to remove them, I may run out of time." This is the only thing he thinks of—nothing else enters his mind except this thought of crossing the river. Thus, this one thought is extended to ten thoughts with no distraction from other thoughts. The case of the meditator is just like this. If one is mindful of the Buddha's name, and if one is mindful of the Buddha's characteristics and so forth, there is no break in mindfulness of the Buddha, up to ten repetitions. In this case, "utmost attention" is called "ten moments of mindfulness." This concludes the discussion of the exoteric aspect of the ten moments of mindfulness.

今此兩卷經說十念。具此隱密顯了二義。然於其中顯了十念 與觀經意 少有不同。彼觀經中、不除五逆。唯除誹謗方等之罪。今此兩卷經中說言 除其五逆 誹謗正法。如是相違、云何通者。彼經說其雖作五逆、依大乘教、得懺悔者。此經中說不懺悔者。由此義故、不相違也。因緣之相 略說如是。上來所說因果二門。合爲第二簡宗體竟。

The ten moments of mindfulness as discussed in this *Two Roll Sūtra* include the connotations of both the esoteric and exoteric interpretations. However, the exoteric explanation of the ten recollections in this sūtra differs to some extent from that seen in the *Contemplation Sūtra*. For example, the

91 Following the *HBJ* note, replacing 波 with 渡.

recollections in the *Contemplation Sūtra* do not remove the [effects of the] five heinous crimes; they only remove [the effects of] denigration [of the true teaching] and so forth. The explanation in the *Two Roll Sūtra* includes the removal of the five heinous crimes as well as denigration of the true teaching. How can we reconcile this discrepancy? That sūtra explains that even if one carries out the five heinous crimes, relying on the Great Vehicle teaching, one can repent. This sūtra's treatment of the problem is not through repentance. Understood in this way, there is no discrepancy. The explanation of causation is thus wrapped up like this. The explanation of the two aspects of cause and effect here serves together to conclude the second part on underscoring the central tenets.

D. Exposition of the Distinctions in People

第三約人分別。於中有二。初約三聚衆生分別。後就四疑衆生分別。

This discussion has two parts. The first deals with the categorization of people into three groups. The second distinguishes people according to the four kinds of doubt.

Categorization of People into the Three Groups

初三聚者。如下經云。其有衆生生彼國者、皆悉住於正定之聚。所以者何。彼佛土中 無諸邪聚 及不定聚。

As the sūtra says below: "Sentient beings who are born in that Buddha-land all reside among the correctly determined class. Why so? In that land there are neither beings who are set in evil ways, nor those whose moral course is uncertain."[92]

92 T 360.12.272b8–10.

如是三聚其相云何。此義具如寶性論說。彼云。略說一切衆生界中。有三種衆生。何等爲三。一者求有、二者遠離求有、三者不求彼二。求有有二種。一者。謗解脫道、無涅槃性。常求住世間、不求證涅槃。二者。於佛法中、闡提同位。謗大乘故。是故不增不減經言。

What are the characteristics of the three classes of persons? This point is fully articulated in the *Ratnagotravibhāga* which says:

> Roughly categorizing the types of all sentient beings in the world, there are three kinds. The first desire [cyclic] existence; the second are free from desiring existence, and the third do not desire either [existence or freedom from it]. Among those who desire existence, there are two types: The first are those who denigrate the path of liberation, who lack any inclination for nirvāṇa. They always seek to remain in this world, without any desire whatsoever of realizing nirvāṇa. The second are those who are ostensibly in the Buddhist tradition, but who are of the same class as the *icchantikas*.[93] This is because they denigrate the Great Vehicle. Therefore, the *Sūtra of Neither Increase nor Decrease* says:

若有比丘乃至優婆夷。若起一見、若起二見。諸佛如來非彼世尊。如是等人非我弟子。

[The Buddha said to Śāriputra:] "There are monks [nuns,] and lay practitioners, some of whom give rise to a single view and some of whom

93 An *icchantika* is generally understood as a person who is not capable of attaining the Buddhist goal of enlightenment. The notion of *icchantika* is best known as a component in the five-nature taxonomy of proclivities for enlightenment articulated by the Yogâcāra school, where it represents a category of sentient beings who are deemed incapable of attaining nirvāṇa. The existence of such a class of beings was denied by such schools as Tiantai and Huayan, whose doctrines strongly advocated the possibility of Buddhahood for all sentient beings. This matter is discussed at length in the *Buddha-nature Treatise* 佛性論. For a detailed discussion of the origins of the notion of *icchantika*, please see the entry on this term in the *DDB*.

give rise to two views.[94] All buddha-tathāgatas are not venerated by them. Such people are not my disciples."

遠離求有者。亦有二種。一者無求道方便、二者有求道方便。無方便者 亦有二種。一者、多種外道種種。二者、於佛法中同外道行。雖信佛法而顚倒取、如犢子等。

There are also two kinds of people who are free from desiring existence. The first lack the means for seeking enlightenment, and the second possess the means. Among those who lack the means, there are again two types. The first are the various non-Buddhists with their mistaken views. The second are Buddhists who engage in non-Buddhist practices. Even though they believe in the Buddhadharma, they hold on to fundamental cognitive errors, like, for example, the adherents of sects like the Vātsīputrīyas.[95]

乃至廣說。有方便者。亦有二種、所謂二乘。

The text continues this discussion at length. As for those who have the means to seek enlightenment, there are also two kinds: the adherents of the two vehicles.

不求彼二者、所謂第一利根衆生諸菩薩等。又、彼求有衆生一闡提人、及佛法中、同一闡提位、名爲邪定聚衆生。又、遠離求有衆生中、墮無方便求道衆生、名爲不定聚衆生。聲聞辟支佛及不求彼二、名爲正定聚衆生。論說如是。

94 These two mistaken views are the main subject of this sūtra. They are discussed in detail just before this citation.

95 The whole citation comes from the *Ratnagotravibhāga* at T 1611.31.828c7–22. The text in the *Sūtra of Neither Reifying nor Annihilating* is from the very end of that text (T 668). The Vātsīputrīyas were one of the main divisions of the Sarvâstivāda school; they were considered schismatics through their insistence on the reality of the self.

Those who seek neither cyclic existence nor freedom from it are the sentient beings possessing the sharpest faculties, such as the bodhisattvas. Furthermore, those *icchantikas* who seek existence and those Buddhists who are at the same level as *icchantikas* are characterized as beings in the class who are set in evil ways. Furthermore, among those beings that are free from the desire for cyclic existence, those who lack the means to seek enlightenment are called sentient beings of the indeterminate class. Śrāvakas and pratyekabuddhas as well as those who seek neither cyclic existence nor freedom from it are categorized in the class of those with the correct determination. The treatise explains it like this.[96]

此中總判二乘菩薩爲正定聚、而未分別位地分齊。齊何等位入正定聚。依何等義名正定聚。決定不退墮斷善根。如是名爲正定聚義。論其位而依瑜伽說。正定聚有二種。一者本性正定聚。二者習成正定聚。若依此而說。五種種性中。菩薩種性人從無始時來。不作五逆及斷善根 是名本性正定聚也。

Here the adherents of the two vehicles and bodhisattvas have generally been classified as belonging to the correctly determined class, but we have not made any distinction in regard to level. What is the required level for entering the correctly determined class? And based on what kind of connotations is this named the "correctly determined class"? It means that they definitely will not retrogress [into a lower stage of practice] and cut off their wholesome roots. This is the meaning of what is called the "correctly determined class." In clarifying the matter of levels, we can rely on the teaching of the *Yogâcārabhūmi-śāstra*, which says that there are two types of correctly determined character. One is the innate correctly determined character and the other is the cultivated correctly determined character.[97] Based on this explanation, among the five different types of

96 This section is a paraphrase of the material in the *Ratnagotravibhāga*, rather than a direct citation. The source text is at T 1611.31.829a.

97 This discussion in the *Yogâcārabhūmi* can be found starting at T 1579.30.656b2.

religious capacity[98] taught in Yogâcāra, practitioners with the capacity for bodhisattvahood have, since time immemorial, never committed any of the five heinous crimes nor severed their wholesome roots. They are said to have the innate correctly determined character.

其二乘性 及不定性、得作五逆及斷善根。斷善根時、墮邪定聚。善根相續後未趣入、爲不定聚。已趣入時、卽當分別三品。若其本來下品善根而趣入者 乃至煖法、猶爲不定。入頂法位、方爲正定。論說頂不斷善根故。若其本來中品善根而趣入者、至煖法時、名爲正定。若其本來上品善根而趣入者始趣入時、便作正定

Those with the capacity for the two vehicles as well as those of indeterminate capacity have committed [one or more of] the five heinous crimes and have severed their wholesome roots. At the time of severing their wholesome roots, they fall into the wrongly determined class. After their resumption of cultivation of virtuous roots, they are still not committed, and thus their proclivities are indeterminate. Once they have entered into practice, they can be further categorized into three subclasses: (1) Those who enter into practice who originally have weak wholesome roots are up to the

98 A theory of the Yogâcāra school that teaches the discrimination of the innate capacities of temperaments of sentient beings into five types, these being (1) The nature predetermined for śrāvaka practices; sentient beings in this group will ultimately attain the state of arhat. (2) The nature predetermined for pratyekabuddha practices; these people will also attain to the level of arhat. The first two are commonly taken together as those with "two-vehicle proclivities." (3) The nature predetermined for bodhisattva; whose members will ultimately attain the full enlightenment of the buddhas. (4) The indeterminate nature, whose members inherently possess the potential to attain the goals of two or three of the groups above. In practice a member of this group may first become an *arhat* and then become a Mahāyāna bodhisattva. (5) The nature lacking capacity for enlightenment (*icchantika*), that is, the group of sentient beings who lack any type of untainted seeds and therefore have no prospect of attaining either lesser or greater vehicle enlightenment. They are doomed to pass through the cycle of birth and death for all eternity.

stage of warmth,[99] still undetermined. Once one enters the highest mundane meditative state,[100] one is properly determined. This is because the treatises say that after the highest mundane meditative state, one never again severs one's wholesome roots. (2) Those who enter into practice originally having medium-strength wholesome roots are said to be properly determined upon their arrival to the stage of warmth. (3) Those who enter into meditation practice originally possessing strong wholesome roots are said to be properly determined right from the start.

如瑜伽說。若有安住下品善根而趣入者。當知下品、名有間隙。未能無間 未善清淨。若有安住 中品善根 而趣入者當知中品。若有安住 上品善根 而趣入者、當知上品。名無間隙 已能無間。已善清淨。如是爲已趣入相。

As the *Yogâcārabhūmi-śāstra* says:

If one is stably established with weak wholesome roots and enters meditation, he should be understood as being in the inferior group, and is called "a practitioner subject to lapses." Not being able to avoid lapses, one is not well purified. If one is stably established with medium-strength wholesome roots and enters meditation, he should be understood as belonging to the middling group. If one is stably established with strong wholesome roots, one should be understood as belonging to the superior

99 In the way that the presence of heat is an indication of fire, when one approaches the fire of the undefiled wisdom of the path of insight that scorches the afflictions, one feels the "heat" when he or she reaches the immediately prior (still defiled) stage of the roots of goodness (*uṣma-gata*). Specifically, the first of the four roots of goodness, where one, meditating on the Four Noble Truths, practices their sixteen defining activities.

100 Skt. *mūrdhâvasthā*. The stage wherein, after entering the stage of patience if one does not retrogress, one enters into the path of insight. Or the stage where one falls back to the stage of warmth and into negative rebirths. Vacillating unstably with wholesome roots, one ascends to their peak on the verge of advancing or falling back, cultivating the sixteen defining activities of the Four Noble Truths. Having reached to this stage, even if one falls into the hells, one's good roots will not be severed.

group, and is called "a practitioner who is not subject to lapses." Being able to avoid lapses, one is well purified. These are the characteristics of those who enter into meditation practice.[101]

又彼論云。依此下品、順解脫分善根。婆伽梵說。若具世間上品正見、雖歷千生、不墮惡道。

The *Mahāyāna-abhidharma-samuccaya* also says that depending on [these] weak [wholesome roots, one cultivates] the wholesome roots that are conducive to liberation. The Bhagavān said: "If one gains the correct views of the highest mundane category, even passing through a thousand rebirths, one will not fall into evil paths."[102]

此文正明本來安住上品善根而趣入者。始入下品、順解脫分善之時便得不退。無間隙故。又彼論說。若時安住下成熟者、猶往惡趣。若中若上、不往惡趣。此文正明本來安住下品善根而趣入者。雖至燸法、下成熟位、未得不退。故往惡趣。

These passages properly clarify the situation of one entering meditation practice originally abiding in strong wholesome roots. If one first enters from the lower level with the wholesome [roots] conducive to liberation, one can directly attain to the state of non-retrogression, since there are no lapses [in one's practice]. Again, that treatise says that if at that time one abides in the lower level of maturation, one can still experience negative rebirths. If one is abiding in middling or higher-level maturation, one does not undergo negative rebirths.[103] This sentence properly shows that when people enter practice having been originally based in weak wholesome roots, even though they reach to the stage of warmth, in the maturation of lesser states it is still

101 T 1579.30.401b15–20.

102 T 1579.30.401a15.

103 T 1579.30.498a22–23.

possible for them to retrogress. Therefore they can also undergo negative rebirth.

是約二乘位地分別。若是不定種性人 直向大乘而趣入時、至種性位、方爲正定。如起信論說。

This is the distinction in level from the perspective of the two vehicles. If the practitioner is someone of indeterminate religious capacity, and enters practice straightaway oriented toward the Great Vehicle, as soon as this person arrives to the stage of innate potentiality, he or she is correctly determined. As the *Awakening of Faith* says:

「依何等人、修何等行、得信成就堪能發心。所謂依不定聚衆生有熏習善根力故、信業果報能起十善。厭生死苦、欲求無上菩提、得値遇佛。親承供養。修行信心逕一萬劫。信心成就故、諸佛菩薩教令發心。或以大悲故 能自發心。或因正法欲滅 以護法因緣 能自發心。如是信心成就 得發心者 入正定聚畢竟不退。名住如來種中 正因相應。」

Depending on what kind of individual [endowments] and what kind of practices is one able to perfect one's faith sufficiently to produce the aspiration for enlightenment? In the case of those who are categorized as belonging to the indeterminate class, based on the power of perfuming and wholesome roots, they believe in karmic retribution and are able to initiate the practices of the ten kinds of good behavior. Becoming disillusioned with the suffering of cyclic existence, they seek perfect enlightenment, and are able to encounter a buddha. Paying respects and making offerings to him, they cultivate the attitude of faith through ten thousand eons. Based on their perfection of the attitude of faith, the buddhas and bodhisattvas teach them to arouse their intention [for perfect enlightenment]. Some are able to motivate their aspiration based on their own compassion. Some are able to motivate their aspiration through the destruction of desire based on [their study of] the correct teaching, by observing the law of dependent arising. Those who perfect

their attitude of faith in this way are able to arouse the aspiration for enlightenment, enter into the determined class, never again to retrogress. This is called association with proper causes while abiding in the family of the Tathāgata.[104]

此言名住如來種者、名已入習種性位。卽是十解初發心住。上來所說 皆明習成之正定聚。若其本來菩薩種性直向大乘而趣入者 始趣入時 永得不退。不由業力墮於惡趣。依此而言 入十信位 便得不退。不同前說不定性人。如是等說 皆就穢土。

When the *Awakening of Faith* says "abiding in the family of the tathāgatas," it means that one has already entered into the stage of perfuming the lineage. This is the same as the first abode—that of arousing of the intention—in the ten understandings.[105]

All that has been explained above clarifies cultivated attainment of entry into the correctly determined class. If those who possess the original capacity for bodhisattvahood enter into practice while straightaway orienting themselves toward the Great Vehicle, they will, at the time of entry, permanently attain to the condition of non-retrogression. They will not fall into negative rebirths due to karmic momentum. Based on this it can yet be said that when one enters into the stages of the ten kinds of faith, one also attains the condition of non-retrogression. This kind of attainment is not the same as that of the above-explained practitioner of indeterminate religious capacity. These kinds of explanations are made from the perspective of [birth in] a defiled realm.

若就得生彼淨土者、定性二乘 卽不往生。不定性中三品之人、發大乘心者皆得生彼。生彼之時卽入正定。由外緣力所住持故。三聚分別略義如是。

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104 T 1666.32.580b19–26.

105 Equivalent to the "ten abodes" 十住, or ten kinds of arousal of direction 十發趣, the 11th–20th of the stages in the fifty-two-stage version of the bodhisattva's path. This is the way the term was translated into Chinese by Paramârtha.

If we take the perspective of one who is able to take birth in his Pure Land, those who have the set nature as practitioners of the two vehicles are not reborn there. In terms of the three levels of practitioners among those with indeterminate capacity, those who give rise to the attitude of the Great Vehicle are all reborn there. At that time, they enter the correctly determined class. This is because they are supported by the power of external conditions. This concludes the discussion of the categorization of the three classes of people.

Sentient Beings with Four Doubts

次明有四疑惑衆生。於中先明所疑境界。然後顯其疑惑之相。所疑境者。如下文言。若有衆生以疑惑心、修諸功德願生彼國 不了佛智、不思議智、不可稱智。大乘廣智。無等無倫最上勝智。於此諸智。疑惑不信。然猶信罪福。修習善本。願生彼國。此諸衆生。生彼宮殿。五百歲中。不聞三寶。故說邊地。乃至廣說。此言佛智。是總標句。下之四句。別顯四智。

Next is the explanation of [the cases of] the sentient beings [whose progress is thwarted by] the four doubts. First I will explain the objects of the doubts, and then I will clarify their character. The objects of these doubts as explained in the sūtra are as follows:

> There may be sentient beings who, in a state of doubt, cultivate merit and vow to be reborn in his land and do not grasp the Buddha's cognitive faculties—that is, the cognitive faculty that apprehends the inconceivable, the cognitive faculty that assays the unassayable, the cognitive faculty that apprehends the breadth of the Great Vehicle, and the peerless, unequaled, greatest, superior, excellent cognitive faculty. In regard to these kinds of cognitive faculties there is confusion and unbelief. Nonetheless, if one just has confidence in the law of retribution for good and evil actions and cultivates wholesome roots, vowing to be born in his land, these sentient beings will be born in a palace there where for five hundred years they

will not hear of the three treasures.[106] Therefore it is called the "realm on the fringe."[107]

The text continues on at further length. This term, "Buddha's cognitive faculties" is a general reference, referring to the four types of cognitive faculties listed below, which will now be explained separately.[108]

The Objects of the Four Cognitive Faculties

The Cognitive Faculty That Apprehends the Inconceivable

不思議智者。是成所作智。此智能作不思議事。謂如不過丈六之身 而無能見頂者。不增毛孔之量而遍十方世界。一念稱名。永滅多劫重罪。十念念德。能生界外勝報。如是等事。非下智所測。是故名爲不思議智。

Cognitive Faculty that Apprehends the Inconceivable refers to the [Yogâcāra] cognitive faculty with unrestricted activity.[109] This cognitive faculty is able to carry out inconceivable activities. It is like there being a body that does

106 The source text has *see* the three treasures.

107 T 360.12.278a22–29.

108 It is has become common to translate the Sino-Korean *ji* 智 (Skt. *jñāna*) here as "wisdom," rather than "cognition." My reason for doing so is based first on the fact that in the Yogâcāra context from which this term develops, *jñāna* implies a more direct form of knowing based on the removal of all kinds of impediments, rather than a type of reflexive, or prior-experiential connotation as seen in the English "insight" or "wisdom." My sense (and that of most of the Western scholars with whom I have communicated on this matter) of the English notion of *wisdom*, is that of something acquired over a long period of time, or after a certain set of experiences, the way, for example, that older people are said to have *wisdom*. *Cognition*, on the other hand, refers more to a direct and immediate experience of knowing something. Even if that awareness is pure or accurate — i.e. free from distortions or hindrances (顚倒 *viparyāsa*; 障 *āvaraṇa*), this can still be more accurately interpreted as an excellent form of cognition, rather than being labeled as wisdom.

109 The cognitive faculty that does everything it's supposed to do. This cognitive ability, through which one brings to fulfillment the work of saving sentient beings, is attained through the transformation of the first five consciousnesses. (Skt. *kṛtya-anusthāna-jñāna*).

not exceed sixteen feet, yet for which no one can see the top of its head. Or a measurement that does not exceed the amount that would fill a pore, yet that pervades the ten directions of the universe. Or one recitation of the Buddha's name wiping out many eons of heavy karma. Or the virtue of ten recollections being able to bring about the excellent karmic reward of being reborn beyond the three realms. These kinds of things cannot be fathomed by inferior cognitive faculties. Therefore it is called the "cognitive faculty that apprehends the inconceivable."

The Cognitive Faculty That Assays the Unassayable

不可稱智者、是妙觀察智。此智觀察不可稱境。謂一切法、皆如幻夢。非有非無、離言絶慮。非逐言者所能稱量。是故名爲不可稱智。

The cognitive faculty that assays the unassayable is equivalent to the [Yogâcāra] cognitive faculty that marvelously observes.[110] This cognitive faculty scrutinizes unassayable objects. For example, [it can see] all phenomena as being illusory and dreamlike, neither existent nor non-existent, free from language and cut off from thought. It is the evaluation that can be carried out by one who does not chase after words. Hence it is called the "cognitive faculty that assays the unassayable."

The Cognitive Faculty That Apprehends the Breadth of the Great Vehicle

大乘廣智者。是平等性智。此智廣度不向小乘。謂遊無我故無不我。無不我故。無不等攝。以此同體智力、普載無邊有情、皆令同至無上菩提。是故名爲大乘廣智。

[110] Or "marvelous unerring cognitive faculty." In Yogācāra theory, the Buddha's cognitive faculty that is gained through the radical purification of the defiled sixth consciousness. The cognitive faculty that operates freely, without restriction, fully observing the object (Skt. *pratyavekṣa-jñāna*).

The cognitive faculty that apprehends the breadth of the Great Vehicle is equivalent to the [Yogâcāra] cognitive faculty of intrinsic equality.[111] This is the cognitive faculty that enables extensive salvation, and is thus not commensurate with the lesser vehicle. Since it sports in selflessness, there is no non-self. Since there is no non-self, there is nothing that it does not equally embrace. Thus, using the power of the cognitive faculty that knows that we are the same in essence, it universally transports limitless sentient beings, all of whom are brought to the same peerless enlightenment. Therefore it is called the cognitive faculty that apprehends the breadth of the Great Vehicle.

The Peerless, Unequaled, Greatest, Superior, Excellent Cognitive Faculty

無等無倫最上勝智者。正是如來大圓鏡智。始轉本識方歸心原 一切種境無不圓照。是故名爲大圓鏡智。此一智中有五殊勝。如解脫身二乘同得。如是鏡智正是法身。非彼所共故名無等。是一勝也。如前三智菩薩漸得大圓鏡智唯佛頓證、更無餘類。故名無倫。是二勝也。過於不思議智爲最。踰於不可稱智爲上。寛於大乘廣智爲勝。是爲第三四五勝也。是故名爲無等無倫最上勝智。

The peerless, unequaled, greatest, superior, excellent cognitive faculty[112] refers to the [Yogâcāra] perfect mirror-like cognitive faculty.[113] One first overturns

111 Or "cognition of essential identity". The cognition of the equality of all things, due to the realization of emptiness. It transforms the defiled seventh consciousness into a pure form of cognition (Skt. *samatā-jñāna*). Depending on this cognition one gives rise to the mind of great compassion (*bodhicitta*). It serves to extinguish the *manas* or "ego-consciousness," along with its four basic afflictive functions: self-ignorance, self-love, self-view, and self-pride.

112 As a practicality of translation, the individual characters of 最上勝 could be translated simply as "most excellent," but since Wonhyo breaks these down separately in his explanation below, we have to clearly translate each one of them.

113 As a great round mirror reflects all forms exactly as they are, so does the cognitive function (wisdom) of the Buddha. In Yogâcāra theory, the pure cognition experienced at Buddhahood by a

the base consciousness, then returns to the mind's origin. There are no kinds of objects that are not perfectly displayed. Therefore it is called the cognitive faculty that is like a perfect mirror. Within this one form of cognitive faculty there are five excellent attributes (which are defined by five Chinese characters). In the case of the liberation body, this is something that the adherents of the two vehicles also attain. This mirror-like cognitive faculty is the dharma-body *proper* and is not something accessible to the two-vehicle adherents; therefore it is called *peerless*. This is one of its excellent attributes. While the prior three forms of cognitive faculties are attained gradually by bodhisattvas, this one is suddenly attained by the buddhas, and there is no further type of person who attains it. Hence it is said that it is *unequaled*. This is its second excellent attribute. It far surpasses the inconceivable cognitive faculty in being the *greatest*; it goes beyond the unassayable cognitive faculty in being *superior*, and *excels* the cognitive faculty of the breadth of the Great Vehicle in the vastness of its scope. These constitute its third, fourth, and fifth excellent attributes. This is why it is called the peerless, unequaled, greatest, superior, excellent cognitive faculty.

是顯四疑所迷境也。

This concludes the explanation of the objects that are blocked by the four kinds of doubt.

Characteristics of the Four Kinds of Doubt

次明四種疑惑相者。謂如有一性非質直、邪聰我慢、薄道心人、不了四智、而起四疑。

qualitative transmutation of the eighth consciousness. The mirror-like cognitive faculty can reflect all objects without distortion or interference. Once this cognitive faculty is enabled, the mind and its various factors function in accordance (Skt. *ādarśa-jñāna*).

This means that there is one whose nature is not straightforward, who is wily and proud, a person of shallow realization, who does not understand the four types of cognitive faculties and gives rise to four doubts.

Doubting the Cognitive Faculty That Is Unrestricted in Its Activity

一者疑成作事智。所作之事、謂聞經說十念念佛。得生彼國。由不了故、生疑而言。如佛經說、善惡業道、罪福無朽。重者先牽理數無差。如何一生無惡不造。

The “activity” called into question here is that of the sūtra’s claim that with just ten repetitions of the Buddha’s name one can attain rebirth in his Pure Land. Since [some people] cannot comprehend this, they give rise to doubt, saying: “As the Buddha teaches in his sermons, in the course of the path of good and evil karma, the effects of sinful and meritorious activities do not fade away. Their weight pulls one forward, governed by a principle that lacks disparity. How can one pass through an entire lifetime free from wrongdoing?”[114]

但以十念能滅諸罪 便得生彼、入正定聚、永離三途、畢竟不退耶。又、無始來起諸煩惱繫屬三界而相纏縛。如何不斷二輪煩惱、直以十念出三界外耶。爲治如是邪思惟疑。是故說名不思議智。

Can one simply by ten recollections of the Buddha’s name wipe away all crimes and directly attain rebirth in his land, enter the correctly determined class and be forever removed from the three negative paths, never again to retrogress? Moreover, sentient beings since the beginningless past have produced all kinds of afflictions. They are tethered to the triple realm and bound to the marks of the six objects. How are they, without severing these two webs of affliction, to directly escape from the three realms by a mere ten repetitions of the Buddha’s name? Therefore, the cognitive faculty

114 Citation not located.

that apprehends the inconceivable is taught to remedy this kind of doubt produced by mistaken reasoning.

欲顯佛智有大勢力故。能以近爲遠、以遠爲近。以重爲輕、以輕爲重。雖實有是事、而非思量境。所以直應仰信、經說不可以自淺識思惟。若欲生信 應以事況。譬如千年積薪、其高百里。豆許火燒、一日都盡。可言千年之積薪如何一日盡耶。

Therefore the Buddha wants to show that his own cognitive faculties hold great power, such as being able to treat the near as being far, the far as being near; the heavy as light, and the light as heavy. Even though there really is such a case, it is not something that is comprehensible by discriminating thought. Therefore one must merely have faith that the sūtras cannot be speaking from the standpoint of the doubter's own shallow thinking. If one wants to generate faith, then one needs concrete examples. For example, it is like the case of a mountain of firewood that has been piling up for a thousand years, reaching the height of one hundred *ri* (Ch. *li*). When a sacrificial fire is lit, the whole pile will be consumed in a day. Should we ask how it can be the case that a thousand-year pile of firewood can be completely consumed in a day?

又如躄者、自力勤行、要逕多日至一由旬。若寄他船、因風帆勢、一日之間能至千里。可言躄者之身、云何一日至千里耶。世間船師之身 尚作如是絶慮之事。何況如來法王之勢、而不能作不思議事耶。是爲對治第一疑也。

Or take the case of a cripple, who, relying on his own strength, must travel many days to go just one *yojana*.[115] Yet if he avails himself of a boat and has a strong tailwind, he can travel a thousand *ri* in a single day. Can we ask how a cripple can travel a thousand *ri* in a single day? If even a worldly boat master is able to accomplish this kind of thought-cutting deed, why

[115] The yojana is an Indian measure of distance. Depending upon the source, either seven or nine miles, the distance appropriate for one day's travel for an emperor.

should it be the case that the power of the Tathāgata, King of the Dharma, cannot accomplish inconceivable deeds? This is how the first doubt is to be treated.

Doubting the Cognitive Faculty of Marvelous Observation

第二疑者。謂疑妙觀察智、所觀之境、如同經中歎佛智云。「妙觀察諸法、非有非無、遠離二邊、而不著中。」由不了故、 生疑而言、如今現見稱物之時、物重卽低、物輕必擧。若言輕而不擧 重而不低、如是說者、有言無義。因緣生法當知亦爾。若實非無、便墮於有。如其非有、卽當於無。若言非無而不得有、非有而不墮無、卽同重而不低、輕而不擧。故知是說 有言無實。

This concerns the cognitive faculty of marvelous observation. It arises in response to statements in the sūtras regarding observed objects that say such things as "One marvelously observes that all phenomena are neither existent nor inexistent, yet while avoiding both extremes, one should also not stick to the middle."[116] Not fully grasping the point, one gives rise to doubt, saying that when we weigh things, it is clear that heavy things sink and light things rise. But if we say that light things don't rise and heavy things don't sink, then language is rendered meaningless.

It is the same with causation. If one says that there is really no non-existence, one directly falls into the perspective of existence. If one says that there is really no existence, then one falls into the view of non-existence. If one denies inexistence while obtaining existence, or asserts existence while falling into inexistence, it is same as saying that the heavy does not sink and the light does not rise. Hence we should know that this kind of talk is only chatter, without substance.

[116] Source not found.

如是稱量、卽墮諸邊。或執依他實有不空、墮增益邊。或執緣生空無有、墮損減邊。或計俗有眞空。雙負二邊、墮相違論。或計非有非無、著一中邊、墮愚癡論。如釋論云、非有非無、是愚癡論故。爲治此等邪稱量執、是故安立不可稱智。

When we evaluate things in this way, we inevitably fall into extremes. Some grasp the other-dependent [nature] as being truly existent and not empty, and thus fall into the extreme of reification. Others grasp phenomena as being dependently originated, empty, and non-existent, and thus fall into the extreme of annihilationism. Some take the conventional truth to be that of existence and the absolute truth to be that of emptiness. Both end up succumbing to the two extremes, falling into contradiction. Some deny both existence and inexistence, attaching to the extreme of the middle way—which amounts to falling into foolishness. As the commentary on the *Middle Way Treatise* says: "[Saying] neither existence nor non-existence is foolishness."[117] Hence, in order to counter these attachments to mistaken evaluation, [the Buddha] establishes the cognitive faculty that assays the unassayable.

欲顯諸法甚深、離言絶慮。不可尋思稱量、如言取義。如瑜伽說。云何甚深難見法。謂一切法。何以故。第一甚深難見法者所謂諸法自性、皆絶戲論過言語道。然由言說爲依止故、方乃可取、可觀、可覺。是故諸法甚深難見。

If you want to disclose the deep profundity of all phenomena, which is removed from language and severs discursive thought, and which does not seek to carry out evaluation through discursive thought, you cannot evaluate things through discursive thought; this is the same as attaching to the meanings of words. As the *Yogâcārabhūmi-śāstra* says:

What is the dharma that is most profound and difficult to perceive? It all dharmas. How so? The most profound and difficult-to-perceive dharma

117 1824.42.20a01.

is that of the intrinsic natures of all dharmas, which cut off all mental proliferation and go beyond the path of language. Yet because one takes language as one's point of orientation, one is able to grasp, observe, and cognize. Therefore dharmas are extremely difficult to perceive.[118]

是爲對治第二疑也。

This serves to counter the second doubt.

Doubting the Cognitive Faculty That Perceives Intrinsic Equality

第三疑者。謂疑平等性智等、齊度之意。如聞經說。一切衆生悉皆有心。凡有心者當得菩提。由不了故、生疑而言、若如來衆生、皆有佛性、悉度一切有情、令得無上菩提者、是卽衆生雖多、必有終盡。其最後佛無利他德。所化無故、卽無成佛、功德闕故。無化有功、不應道理。闕功成佛、亦無是處。作是邪計、誹謗大乘、不信平等廣度之意。

The third doubt is that regarding the cognitive faculty that perceives intrinsic equality, which has as its purpose the salvation of others. As the [*Nirvāṇa*] *Sūtra* says: "All sentient beings have mind, and all those who have mind will attain enlightenment."[119] Not comprehending this, [someone] will say that if tathāgatas and sentient beings all possess the Buddha-nature, given the fact that they completely save all sentient brings and make them attain perfect enlightenment, even though sentient beings are extremely great in number, eventually this number must be exhausted. This means that the last buddha will have no access to the merit of saving others. Not having others to save, he will not be able to become a buddha. Lacking in this merit, he will not be able to save others, and this results in contradiction. There is also no such thing as becoming a buddha while being deficient in merit. Following this

118 T 1579.30.668b1–6. Greatly abbreviated.

119 T 374.12.524c7–8.

mistaken line of thought, one denigrates the Great Vehicle, and does not believe in [the possibility of] equal and universal salvation.[120]

爲治如是狹少疑執是故安立大乘廣智、欲明佛智。無所不運所不載、一切皆入無餘。故言大乘。其所運載。無始無際 故名廣智。所以然者。虛空無邊故 衆生無數量。三世無際故生死無始終、衆生旣無始終。諸佛亦無始終。若使諸佛有始成者 其前無佛 卽無聖教、無教無聞 無言無習 而成佛者。卽無因有果。但有言無實。

The cognitive faculty of the vast Great Vehicle is established to counter this kind of narrow-minded attachment. In desiring to clarify the Buddha-wisdom, there is no one not transported, no one not carried: all are included without exception. Hence it is called the Great Vehicle. In carrying others, there is neither beginning nor end. Therefore it is called the vast cognitive faculty. How so? Since the universe is limitless, sentient beings are numberless. Since the three times lack border, cyclic existence lacks beginning and end. Since sentient beings lack beginning and end, the buddhas also lack beginning and end. If we admit that buddhas have a beginning and an attainment, that would mean that before this there were no buddhas, and thus no holy teaching, no hearing of it, no elocution, and no cultivation—yet they become buddhas. This means that there is an effect without a cause, which amounts to mere chatter without substance.

由是道理、諸佛無始。雖實無始、而無一佛本作凡。雖皆本作凡、而展轉無始。以是准知衆生無終。雖實無終、而無一人後不作佛。雖悉後作佛、而展轉無終。是故應信平等性智。無所不度而非有限。所以安立大乘廣智。是爲對治第三疑也。

120 This discussion about the relative numbers of buddhas and sentient beings, worked through from a logical perspective is carried out in much greater detail in Wonhyo's *Simmun hwajaeng non* at *HBJ* 1.839c. This is translated by A. Charles Muller at <http://www.acmuller.net/kor-bud/simmun_hwajaeng_non.html>. December, 2009.

Based on this reasoning, all buddhas would lack a beginning. Yet even though they lack a beginning, there is not one buddha who was not originally a sentient being. And even though they were all originally sentient beings, their development lacks a beginning. Based on this, we can conjecture that sentient beings must be endless. Yet even though they are truly endless, there is not a single one of them that does not eventually become a buddha. And even though they all eventually become buddhas, their development is endless. Therefore one should believe in the cognitive faculty that perceives intrinsic equality. There are none who are not saved, yet there is no limit to their number. It is based on this that the cognitive faculty of the vast Great Vehicle is established. This settles the third doubt.

Doubting the Perfect Mirror-like Cognitive Faculty

第四疑者。謂疑大圓鏡智遍照一切境義。云何生疑。謂作是言。虚空無邊故、世界亦無邊。世界無邊故、衆生亦無邊。衆生無邊故、心行差別、根、欲、性等、皆是無邊際。云何於此、能得盡知。爲當漸漸修習而知、爲當 不修、忽然頓照。

The fourth doubt is constituted by confusion as to whether it is really possible for the mirror-like cognitive faculty to perfectly reflect all referents. This doubt arises when one thinks that since the universe is limitless, its worlds are also limitless, and since its worlds are limitless, sentient beings are also limitless. Since sentient beings are limitless, the distinctions in their mental functions, faculties, desires, temperaments, and so forth are also without limit. This being the case, how could one possibly have exhaustive knowledge of all of these things? And would one come to know all these things through gradual cultivation, or would one come to know them suddenly, without cultivation?

若不修習而頓照者、一切凡夫皆應等照。等不修故、無異因故。若便漸修、終漸得盡知者、卽一切境非無邊際、無邊有盡、不應理故。如是進退、皆不成立

。云何得普照、名一切種智。

If it is the case that we come to know them suddenly, without cultivation, then all unenlightened worldlings should also experience this kind of cognitive faculty. After all, they have also not carried out cultivation, and there is no difference among the causes [that they possess]. If it is the case that one finally attains consummation of the cognitive faculty after a period of gradual cultivation, then it would not be the case that all objects are limitless, since to be limitless and yet be exhaustible is contradictory. With this kind of back-and-forth, neither [the possibility of omniscience nor the approaches of either sudden or gradual] can be posited. How could they attain universal illumination, known as the knowledge of all specificities?

爲治如是兩關疑難故、安立無等無倫最上勝智。欲明如是大圓鏡智、超過三智而無等類。二諦之外、獨在無二。兩關二表、迢然無關。只應仰信、不可比量。故名無等無倫最上勝智。

The incomparable, unequalled, supreme cognitive faculty is established in order to overcome both these barriers—the doubt [about the possibility of omniscience] and the problem [of whether its attainment is sudden or gradual]. Therefore I want to clarify that this mirror-like cognitive faculty surpasses the other three kinds of cognitive faculties—there is nothing like it. Outside the two truths one resides independently, in non-duality. Both barriers and their two external expressions transcend the barrierless. One should just have faith, because it cannot be apprehended through reason. Therefore it is called the incomparable, unequalled, supreme cognitive faculty.

云何於此起仰信者。譬如世界無邊。不出虛空之外。如是萬境無限。咸入一心之內。佛智離相歸於心原。智與一心 渾同無二。以始覺者 卽同本覺、故無一境 出此智外。由是道理、無境不盡而非有限。以無限智 照無邊境故。如起信論云。

How does one generate faith in this cognitive faculty? It is like, for

example, the way that worlds, limitless as they may be, do not exist outside the universe. In the same way, myriad objects, without limit, are all contained within the One Mind. The Buddha's cognitive faculty, free from marks, returns to the mind-source. The cognitive faculty and the One Mind, merged together, are not two. With activated enlightenment, one returns to intrinsic enlightenment, and hence there is not a single object that exists outside this cognitive faculty. Through this reasoning, there is no object that is not exhausted and yet there is no such thing as a limit. Using limitless cognitive faculties, one illuminates limitless objects. As the *Awakening of Faith* says:

> 「一切境界本來一心 離於想念。以衆生妄見境界故、心有分齊。以妄起想念、不稱法性故、不能決了。諸佛如來離於見想、無所不遍。心眞實故、 卽是諸法之性。自體顯照一切妄法。有大智用 無量方便 隨諸衆生所應得解悉能開示一切法義。是故得名一切種智。」
>
> All objects are originally the One Mind, free from conceptualization. Because sentient beings deludedly perceive objects, the mind has limitation. Since one gives rise to deluded conceptions, one is unable to assay the dharma-nature, and is thus unable to apprehend it. Since all buddha-tathāgatas are free from views and conceptions, there is no place where their cognitive faculties do not reach. Since their minds are authentic, they are identical with the nature of all phenomena. The essence of their own minds clarifies all obfuscated phenomena. Possessing the function of great cognitive faculties and numberless expedient means, they are able to show the significance of all phenomena according to what all sentient beings should be able to understand. Hence it is called the "cognitive faculty that perceives all specific things." [121]

是爲無等無倫最上勝智。無所見故、無所不見。如是對治第四疑也。然若不得

[121] T 1666.32.581b21–27.

意、如言取義。有邊無邊、皆不離過。依非有邊門、假說無邊義耳。若人不決如是四疑、雖生彼國而在邊地。如其有人、雖未明解如前所說四智之境、而能自謙心眼未開。仰惟如來一向伏信、如是等人、隨其行品往生彼土、不在邊地。生著邊者。別是一類。非九品攝。是故不應妄生疑惑也。

This is the peerless, unequaled, greatest, superior, excellent cognitive faculty. Since there is nothing to be seen, there is nothing that it doesn't see. In this way it corrects the fourth doubt. But if you are unable to get the point, it will be like words adhering to meanings. Whether limited and limitless — neither can escape error. It is indeed precisely based on the aspect of the no-limit that one provisionally explains the meaning of limitlessness. If one is unable to resolve these four doubts, even if one manages to be born in that land, he or she will reside only at its outer edges.[122] If there is someone like this, even if he or she is unable to understand the objects of the prior four kinds of cognitive faculties but is able to humbly yield even though his or her mind's eye is not yet opened, and with faith, think only of the Tathāgata with wholehearted submission; this kind of person, according to his level of practice, will be born in that land, and not reside at its outer edges. Those born stuck at the edge form a single class of beings who are not counted among the nine grades.[123] Thus, one should not deludedly give rise to doubt.

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122 邊地. The border land to Amitâbha's Pure Land, where the lax and haughty 懈慢 are detained for five hundred years, also called 胎宮 womb-palace and 邊界 border-realm.

123 Or "nine classes." Buddhist scriptures commonly define such things as afflictions, heavenly rebirths, faculties of sentient beings, and so forth into nine categories, which are the three categories of superior, middling, and inferior 上中下, further divided into the same three, resulting in nine.

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IV

PROLEGOMENA

1. Prolegomenon to the *Commentary on the Amitâbha Sūtra Spoken by the Buddha*

佛說阿彌陀經疏

Bulseol Amitagyeong so

唐海東新羅國沙門 元曉述[1]

By Śramaṇa Wŏnhyo from Silla Kingdom in the Tang Dominion[2] of Haedong[3]
Translated by A. Charles Muller

夫衆生心之爲心也、[4]離相離性、如海如空。如空之故、無相不融、何有東西 之處。如海之故、無性是守。豈無動靜之時。爾乃或因染業、隨五濁而長流。或承淨緣、絶 四流而永寂。若斯動靜皆是大夢、以覺望之、無流無寂。穢土淨國、本來一心生死涅 槃終無 二際。然無二之覺取之良難、迷一之夢去之不易。

The mind of sentient beings as it is in itself has neither marks nor nature. It is like the ocean, like space. Since it is like space, there are no marks that are not subsumed within it. How could it contain a direction such as east

1 The source text for this translation is the version contained in *HBJ*, p. 562-566. This text is also found in T 1759.

2 The inclusion of the reference to the Tang is seen from the time of the reprinting of the text in China in 1592.

3 The brief table of contents passage in the text just prior to this preface reads: "I will explain this sūtra in three parts: (1) the narrative of the overall sense [of its content]; (2) the central teaching and objective; (3) the explication of the text."「將 釋此經 三門分別 初述大意 次釋 經宗致 其第三者 則入文釋」

4 The WSJ has 地 instead of 也.

or west? Since it is like the ocean, there is no nature that is preserved. How could there be a moment that is free from motion or stillness? This being the case, [this mind] sometimes, based on polluted activity, flows out extensively under the influence of the five turbidities.[5] At other times it avails itself of pure conditions, cutting off the four [raging] currents[6] and becoming permanently quiescent. If [you understand] this motion and stillness to be nothing but a great dream, then you see them from the point of view of enlightenment, and there are neither raging streams nor quiescence. Defiled realms and the Pure Land are originally the One Mind. Saṃsāra and nirvāṇa are ultimately not two realms. Even so, it is extremely difficult to grasp this awareness of their non-duality, and it is not easy to leave behind the dream that deludedly presumes they are one.

所以大聖垂迹、有遐有邇。所陳言教、或褒或貶。至如牟尼善逝現此穢土、誡五濁而勸往。彌陀如來御彼淨國、引三輩而導生。

Therefore the great sages leave their mark both near and afar; the teachings they deliver both praise and criticize. Thus the Sugata[7] Śākyamuni appears in this filthy land to ward people away from the five turbidities. The Tathāgata Amitâbha administers his Pure Land, leading the three classes of disciples[8] to take birth there.

5 五濁(Skt. *pañca-kaṣāya*). The five turbidities (defilements) concerned with interaction in the world: (1) the turbidity of the trends of the present age, (2) the turbidity of mistaken views, (3) the turbidity of afflictions, (4) the turbidity of being a sentient being, (5) the turbidity of having a lifetime.

6 四暴流 (Skt. *catur-ogha*). Four afflictions that agitate the originally quiescent mind: desire, existence, opinion, and ignorance.

7 *Sugata* (善逝 K. *seonseo*) means "well done," or "well-finished," and is one of the ten epithets of the Buddha. A *sugata* is a person who has skillfully finished the job; who has completed the work leaving nothing undone.

8 三輩. Three kinds of Pure Land practitioners explained in the *Larger Sukhāvatīvyūha* who are

今是經者、斯乃兩尊出世之大意、四輩入道之要 門。示淨土之可願讚妙德而可歸、妙德可歸者、耳聞經名則入一乘而無反。口誦佛號則出三界而不還。何況、禮拜、專念、讚詠、觀察者哉。

Now this sūtra expresses the great intention for appearing in the world of both of these [world-]honored ones, and the essential instructions for entering into the path for the four groups of Buddhist disciples.[9] It teaches that the Pure Land is something to which one can aspire, and extols excellent virtues as something in which one can take refuge. "Excellent virtues in which one can take refuge" means that when one's ears hear the title of the sūtra, one enters into the One Vehicle and never again falls away from it. When one's mouth chants the Buddha's name, one escapes from the three realms[10] and never returns to them. How much greater merit is to be gained, then, when one pays obeisance, concentrates one's thoughts, extols [the Buddha's merits], and examines in detail?[11]

淨土可願者、浴於金妙蓮池則離有生之染因。遊 玉樹檀林則向無死之聖果。加復見佛光入無相。聞楚響悟無生。

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reborn in the Pure Land of Amitâbha Buddha: the superior, the middling, and the inferior. (1) The superior are those who enter the saṃgha, arouse the intention for enlightenment, maintain steadfast mindfulness of the Buddha of Infinite Life, cultivate excellent attributes, and vow to be reborn in his Pure Land. (2) The middling are those who arouse the intention for enlightenment, maintain steadfast mindfulness of the Buddha of Infinite Life, maintain pure precepts, erect stūpas and images, give offerings of food to the clergy, and vow to be reborn in his Pure Land. (3) The inferior are those who arouse the intention for enlightenment, maintain steadfast mindfulness up to ten times, and vow to be reborn in the Pure Land.

9 四輩 (K. *sabae*). Monks (Skt. *bhikṣu*), nuns (Skt. *bhikṣuṇī*), laymen (Skt. *upāsaka*), and laywomen (Skt. *upāsikā*).

10 三界 Skt. *trailokya*. (1) The desire realm, where one is preoccupied by desires for physical gratification; (2) the form realm, where one is free from the desires for physical gratification and experiences subtle form; (3) the formless realm, the highest realm of cyclic existence, where one is free from material existence.

11 Paying obeisance, concentrating one's thoughts, extolling the Buddhas merits, and examining in detail are the practices that lead to the first four of the five gates. See next note.

“The Pure Land can be aspired to” means that when you bathe in the marvelous golden Lotus Pond, you become free from the polluted causes of conditioned existence. Coursing through the jeweled trees and sandalwood forests, you proceed toward the holy result of immortality. Furthermore, seeing the Buddha’s light, you enter into signlessness, and listening to his pure voice, you awaken to non-production.

然後乃從第五門出。囘轡生死之苑、憩煩惱之林、不從一步普遊十方世界。不舒一念遍現無邊三世。其爲樂也、可勝度乎。極樂之稱豈虛也哉。

After this, you emerge from the fifth gate[12] [back into the world to teach]. [Even while] caged within the pen of life and death and resting in the forest of affliction, without taking a single step you traverse throughout the worlds of the ten directions. Without releasing a single thought, you appear in the limitless three times. What could be more enjoyable than this? How can the term “perfect bliss” be mere vacuity?

言佛說者、從金口之所出、千代不刊之教。阿彌 陀者、含實德之所立、萬劫無盡之名。能所合擧以標題目、故言佛說阿彌陀經也。

As for the words “the Buddha speaks;” it is the teaching that has come from the golden mouth, which has not diminished for a thousand generations. “Amitâbha” is a name that has been established to envelop authentic virtue, and has not been exhausted for ten thousand eons. Subject and object are brought together to compose the title, and thus it is called “The Amitâbha Sūtra, Spoken by the Buddha.”

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12 The five meritorious gates 五功德門 are discussed in the *Sukhāvatīvyūhôpadeśa* 淨土 論, where they represent five levels of spiritual attainment within the Pure Land. They are: (1) the proximate gate 近門, (2) the gate into the great assembly 大會衆門, (3) the home gate 宅門, (4) the room gate 屋門, and (5) the gate (actually, exit) to go wandering in the grove 園林遊戲地門. The first four gates represent states of attainment within the Pure Land, while the fifth gate leads back out to the world, where one enters the forest of misery to lead sentient beings to paradise. See T 1524.26.233a01-23

2.

Prolegomenon to the *Doctrinal Essentials of the Sūtra on Maitreya's Ascension*

彌勒上生經宗要

Mireuk sangsaeng gyeong jong-yo

釋元曉撰[1]

By the Bhikṣu Wonhyo[2]
Translated by A. Charles Muller

蓋聞彌勒菩薩之爲人也、遠近莫量、深淺莫測。無始無終非心非色。天地不能載其功、宇宙 不能容其德。八聖未嘗窺其庭[3]、七辯無足談其極。窈窈冥冥、非言非嘿者乎。

Now, in inquiring about the bodhisattva Maitreya as a person, his relative proximity cannot be reckoned, and his depth cannot be fathomed. Without

1 The source text for this translation is the recension contained in the *HBJ*, Vol. 1, p. 547-552. The same text is found in Taishō 1773.38.299, and XZJ, Vol. 35, p. 692.

2 Prior to this section, there is a brief passage in which Wonhyo outlines the structure of his commentary, which reads: "I will explicate this sūtra in ten parts: (1) relating its general sense; (2) articulating its fundamental tenets; (3) [distinguishing] the correct and incorrect between the two canons; (4) distinguishing the points of similarity and difference between the three sūtras; (5) [locating] the site of production of his body; (6) [indicating] the timing of his appearance in the world; (7) [distinguishing] the existence and non-existence of the two time periods; (8) [showing] the variations in the size of the three assemblies; (9) [calculating] the requisite length of time for arousing the intention for enlightenment; (10) [distinguishing] prior and subsequent in realization of results." 「將說 此經 十門分別。初述大意、次辨宗致、三二藏是非、四三經同異、五生身處所、六出世時節、七二世有無、八三會增減、九發心久近、十證果前後。」

3 The Korean translation team suggests 庭 here.

beginning or end, he is neither mind nor materiality. Heaven and earth cannot support his achievements, and the universe is not large enough to contain his virtue. The eight sages[4] have not yet had a glimpse of his court, and the seven rhetorical skills[5] are not sufficient to discuss his range [of activity]. Mysterious and unearthly,[6] his [character] cannot be expressed through either words or silence!

然不周之山 之高其跡可跋。朝夕之池之深其壃[7]可涉。是知至人之玄、猶有可尋之跡、玄德之遼、非無可度[8]之行。今隨跡壃 之近 蹤。誠論始終之遠趣。

Yet we can tread his footsteps in the heights of an unencircleable mountain,[9] and we can work our way around the edges of a vast ocean.[10] Thus we can know that the adepts, despite their profundity, still leave traces that can be sought. The vast distance to mysterious virtue does not lack a traversable course. We now follow the nearby traces of the boundary and sincerely discuss [Maitreya's] profound import from beginning to end.

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4 八聖. A reference to the four accesses and four realizations of the śrāvaka path (Skt. *catvāri-phalani*): (1) 須陀 stream-enterer (預流), (2) 斯陀今 once-returner (一來), (3) 阿那含non-returner (不還, 不來), (4) 阿羅漢 arhat (無學). Each stage is seen as having two aspects: that of ascent into the stage, indicated by 向, and consummation of the stage, indicated by 果.

5 七辯. The seven kinds of eloquence at the command of bodhisattvas: (1) direct and unimpeded 捷疾辯, (2) acute and deep 利辯, (3) unlimited in scope 不盡辯, (4) irrefutable 不可斷辯, (5) appropriate, or according to receptivity 隨應辯, (6) purposive or objective (i.e., nirvāṇa) 義辯, (7) proving the universal supreme method of attainment (i.e., Mahāyāna) 一切世間最上辯.

6 窈窈冥冥 from the 在宥 chapter of the *Zhuangzi*.

7 The note in *HBJ* offers 疆 as an alternative for 壃 here and in the next instance, but since they are fundamentally synonymous, no change seems necessary.

8 Following the note in *HBJ*, using 度 for □.

9 This, term, referring to a very large mountain, appears often in the Chinese classics. For example, the *Huainanzi* 淮南子 says: 「昔者共工與顓項爭為帝、怒而觸不周之山、天柱折、地維絶•*Dai kanwa jiten*, Vol. 1, p. 246」

10 Lit. "morning and evening pond" An ocean. 朝夕 refers to 潮汐—the tides. See *Dai kanwa jiten* Vol. 5, p. 5701.

言其始也、感 慈定之光熾、發廣度之道心、浴八解之清流、息七[11]覺之菀林。四等之情、等閏 四生。三明之慧 明導三界。

Speaking of Maitreya's beginning: feeling the burning flame of the absorp-tion in compassion, he gives rise to the mind of the way of extensive salvation; he bathes in the pure stream of the eight kinds of liberation;[12] he rests in the thick forest of the seven factors of enlightenment.[13] The sentiment of the four kinds of boundless mind[14] equally nourishes the

11 Following the *HBJ* note, replacing □ with 七.

12 八解脫. Eight stages of mental concentration (Skt. *aṣṭā-vimokṣa*, *mukti-mārgâṣṭaka*). These eight can vary according to the text. One representative set includes (1) 內有色想觀外色解脫 Liberation, when subjective desire arises, by examination of the object or of all things and realization of their filthiness. (2) 內無色想觀外色解脫 Liberation, when no subjective desire arises, by still meditating as above. These two are deliverance by meditation on impurity, then on purity. (3) 淨身作證具足住解脫 Liberation by concentration on the pure to the realization of a permanent state of freedom from all desire. The above three correspond to the four dhyānas 四禪. (4) 空無邊處解脫 Liberation in realization of the infinity of space, or the immaterial. (5) 識無邊處解脫 Liberation in realization of infinite knowledge. (6) 無所有處解脫 Liberation in realization of nothingness, or nowhereness. (7) 非想非非想處解脫 Liberation in the state of mind where there is neither thought nor absence of thought. These four arise out of abstract meditation in regard to desire and form and are associated with the four formless heavens 四空天. (8) 滅受想定解脫 Liberation by means of a state of mind in which there is final extinction, nirvāṇa, of both sensation (Skt. *vedanā*) and consciousness (Skt. *saṃjñā*). Also written as 八背捨 and 八勝處.

13 七覺. Or seven limbs of enlightenment (Skt. *sapta-bodhy-angāni*). Their order and precise terminology can vary depending on the text, but a fairly standard list includes (1) 擇法 correctly evaluating the teaching; discriminating between the true and the false (Skt. *dharma-pravicaya-saṃbodhyaṇga*); (2) 精進 being unstinting in practice (Skt. *vīrya-saṃbodhyaṇga*) (3) 喜 rejoicing in the truth (Skt. *prīti-saṃbodhyaṇga*); (4) 輕安 attaining pliancy (Skt. *praśrabdhi-saṃbodhyaṇga*) (5) 念 remembering the various states passed through in contemplation; keeping proper awareness in meditation (Skt. *smṛti-saṃbodhyaṇga*); (6) 定 concentrating; (Skt. *samādhi-saṃbodhyaṇga*); (7) 行捨 detaching all thoughts from external things (Skt. *upekṣā-saṃbodhyaṇga*).

14 四無量心. Four kinds of meditation to give bliss to and to take away the suffering of sentient beings; four minds of immeasurable concern for others: (1) immeasurable mind of kindness (Skt. *maitrī* 慈無量心), or bestowing of joy or happiness, (2) immeasurable mind of pity (Skt. *karuṇā* 悲無量心), to save from suffering, (3) immeasurable mind of joy (Skt. *muditā* 喜無量心) on seeing others freed from suffering, (4) immeasurable mind of impartiality (Skt. *upekṣā* 捨無量心), i. e., rising above these emotions, or giving up all things, e. g. distinctions of friend and enemy, love and hate, etc. (Skt. *catvāri-apramānāna*).

[beings] born in four ways.[15] The wisdom of the three kinds of illumination[16] lights the way for those in the three realms.

論其終也、度苦海於法雲、發等覺於長夢、却二 鄣之重闇、照四智之明鏡、乘六通之寶[17]車、遊八極之曠野。千應萬化之術述事[18]啻百億之域哉。[19]

Speaking of its end: [Maitreya] ferries [sentient beings] from the ocean of suffering to the dharma-cloud; he gives rise to virtual enlightenment[20] in the midst of the long dream; he dispels the heavy darkness of the two hindrances;[21] he reflects the bright mirrors of the four [purified] cognitive

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15 四生. The four ways that living beings are born into in the three realms and six destinies: (1) Oviparous (born from eggs) 卵生 (Skt. *aṇḍaja-yoni*); all beings born from eggs, such as birds, reptiles, fish, and insects. (2) Viviparous 胎生 (Skt. *jarāyujā-yoni*); creatures that are born from the womb—all mammals. (3) Born from moisture 濕生 (Skt. *saṃsvedajā-yoni*); also understood as born from causes and conditions 因緣生 or born as the result of the combination of heat and cold 寒熱和合生; basically includes insects and other smaller life forms for which eggs were not readily detectible. (4) Metamorphic, or born through transformation, born spontaneously 化生 (Skt. *upapādukā-yoni*); for example, celestials 天, hell denizens 地獄, etc., all of whom are born according to their prior karma.

16 Or three kinds of wisdom. (1) The awareness of the causes and conditions remaining from prior lifetimes (which corrects the view of eternalism); (2) the awareness of future affairs (which corrects the view of nihilism); (3) uncontaminated awareness (which ends the creation of defiled views).

17 Following the *HBJ* note, using 寶 for 實.

18 Following Taishō, which has 術 instead of 述.

19 Following the *HBJ* note, using 之域哉 for the three-character lacuna.

20 等覺. The second to the last stage the Mahāyāna path scheme (in Yogâcāra, the 41st stage; in Huayan, the 51st stage), thus the stage of the most advanced bodhisattvas. In this case 等 means "equal," implying that the bodhisattva's level of awakening at this stage is essentially the same as that of a Buddha. The state that precedes marvelous enlightenment 妙覺.

21 二障. The afflictive hindrances (Skt. *kleśa-āvaraṇa* 煩惱障) and the cognitive hindrances (Skt. *jñeya-āvaraṇa*; hindrances of the knowable 所知障). These two broad categories can be seen as a way of articulating what Buddhism takes to be the basic problem of the human condition: that we suffer from a wide range of emotive imbalances, such as anger, jealousy, pride, lust, dishonesty, and so forth, which are able to come to be based on the fact that we live in a state of continuous misapprehension of reality, reifying and attaching to conceptual constructs that indicate our own existence as an autonomous "self," along with the assumed intrinsic, "as-is" reality of the objects that surround us.

faculties;[22] he rides the jeweled carriage of the six supernatural abilities,[23] and he sports in the wildernesses of the eight extremities.[24] The magical events of the thousand responses and the ten thousand transformations are nothing but a hundred billion of his domains.

今此經者、斯乃略歎至人 垂天之妙迹。勸物修觀 之眞典也。彌勒菩薩者、此云慈氏覺士。賢劫千佛之內是其第五[25]如來。弗沙佛時、先[26]習慈定 熏修其心、遂成常性 從此已來每稱慈氏。乃至成佛猶立是名也。

Now this sūtra in compact form extols the marvelous, heaven-filling appearance of the adept. It is the true canonical work that encourages people to practice contemplation. The name of the bodhisattva Maitreya is interpreted as The Enlightened Master, from the family of compassion.[27]

Wonhyo wrote the *Ijang ui* 二障義, the only known full-length treatise on the hindrances, which has been translated by A. Charles Muller, and will be published in a forthcoming volume in the Collected Works of Wonhyo series.

22 The four purified cognitive faculties are discussed at length in the latter portion of Wonhyo's *Doctrinal Essentials of the Sūtra of Immeasurable Life* translated above.

23 六通. Six abilities possessed by a buddha, also by an arhat through the fourth degree of dhyāna. (Skt. *ṣaḍ abhijñā*). These are six kinds of cognitive unimpededness. They are (1) unimpeded bodily action (神境通, 身通, 身如意通, 神足通); (2) The power of divine vision 天眼通, wherein they can observe the full course of passage by sentient beings through the six destinies; (3) the power of divine hearing 天耳通, with which they are able to hear all the words of suffering and joy experienced by living beings in the six destinies; (4) the power of awareness of the minds of others 他心通, whereby they know the thoughts of all the beings who pass through the six destinies; (5) the power of the knowledge of previous lifetimes 宿命通, 宿住通, whereby they know the events of countless kalpas of previous lifetimes experienced by themselves as well as all the beings in the six destinies; (6) the power of the extinction of contamination 漏盡通, whereby they completely extinguish all the afflictions of the three realms and thus are no longer subject to rebirth in the three realms. Also written as 六通. The second, fifth, and sixth are called the three kinds of wisdom 三明.

24 八極. Another term for the eight directions; equivalent to 八方 and 八荒.

25 Following the note in *HBJ*, using 第五 for the two-character lacuna.

26 Following the note in *HBJ*, using 先 for 無 .

27 I.e., from the family of Śākyamuni.

Among the thousand buddhas of the Bhadrakalpa, he is the fifth Tathāgata. At the time of Tiṣya Buddha, [Maitreya] had previously cultivated meditation on compassion, and by repeated mental cultivation, he achieved a state of constancy [in his mindfulness of compassion]. Since this time [Maitreya] has always been identified as being from the family of compassion. S/he retains this name even after becoming a buddha.

兜率 陀者、譯言知足。欲界六天之中是其第四天。下三沈[28]欲情重。上二浮逸心多。此第四天、欲 輕逸少、非沈非浮。莫蕩於塵、故名知足。諸[29]受用具不待營作、隨念自然、故名爲天。

Tuṣita is translated as "satisfaction." It is the fourth of the six heavens of the desire realm. In the three heavens below this, beings tend to sink into heaviness of emotional desires. In the two heavens above, beings tend to be unsettled and careless. In this fourth heaven, desires are light and carelessness is minimal, so one neither sinks [into desire] nor floats [in frivolity]. Beings do not abandon themselves to defiled objects, and thus they are said to be satisfied. There is no need to exert oneself to construct the various implements of enjoyment, since these appear spontaneously as one wishes. Thus it is called a heaven.

菩薩從人昇天故、曰上生。行者靜慮思察名之爲 觀。開[30]金口演玉句。澍法雨之沃閏、成佛種之華菓、故言佛說。若人受持此經、觀察彼天、則能生妙樂之淨處。承慈氏之至人、登無退之聖階、謝有死之凡 塵。擧是大意 以標題目故言佛說觀彌勒菩薩上生兜率陀天經云云

Since this bodhisattva ascended to heaven from the world of humans, he is said to have ascended. When the practitioner engages in analysis based on

28 Following Taishō, using 天下三沈 for the four-character lacuna.

29 Following the *HBJ* note, replacing the one character lacuna with 諸.

30 Following the *HBJ* note, replacing 聞 with 開.

stilling of thought, it is called contemplation (*vipaśyanā*). Opening up his golden mouth, he expounds [the teaching] in charming language. Nourished by the downpour of the rain of the Dharma, the flowers and fruits of the buddha-seed are matured. Therefore the title [starts with] " the buddha said" (*buddhavacana*). One who accepts and embraces this sūtra and contemplates on that heaven will be able to be reborn in a pure abode of marvelous joy. One who accepts the Perfected One Maitreya, ascends the holy stairs of non-retrogression, erasing all afflictions of mortality. I raise up the general sense here in order to point out the title. Therefore it is called "The Sūtra of Contemplating Maitreya Bodhisattva's Ascension to Tuṣita Heaven Spoken by the Buddha".

V

OTHER SHORT WORKS

1.

Essentials of Observing and Transgressing the Code of Bodhisattva Precepts

菩薩戒本持犯要記

Bosal gyebon jibeom yogi

新羅國沙門 元曉述

By Wonhyo, Śramaṇa of Silla
Translated by Jin Y. Park

菩薩戒者、返流歸源之大津、去邪就正之要門也。然邪正之相易濫、罪福之性難分。何則、或內意實邪、而外迹似正、或表業同染、而中心淳淨、或有作業合少福、而致大患、或有心行順深遠、而違淺近。是以專穢道人 剋私沙門 長專似迹 以亡眞正。每剋深戒 而求淺行。今將遣淺事而全深、去似迹而逐實。爲自忽忘撮要記別、幸同趣者、詳而取決矣。

The bodhisattva precepts are a great ferry that goes against the current and returns [bodhisattvas] to their origin. They are the essential method for rejecting the wrong and selecting the right. Yet the characteristics of right and wrong are easy to confuse, and the natures of merits and offenses are difficult to distinguish. Why is it so? A truly wicked intention can take the appearance of being correct. Or an activity that is contaminated on the outside can also contain genuine purity at its inner core. Or a work that seems to bring at least a small amount of merit might turn out to cause a great disaster. Or someone of profound thought and action might commit superficial infractions. Because of this, practitioners who focus on defilement or śramaṇas who have overcome selfishness have long paid attention only to

the traces [of the sages] and have forgotten what is truly right. They always succeed in their deep moral practices and yet seek superficial activity. Now, by abandoning shallow activities and immersing oneself in the deep, one lets go of semblance teachings and pursues the real. Worrying that I might be forgetful of this, I summarize here the essential teachings [of bodhisattva precepts]. May those with the same inclinations take a close look at the details and resolve their doubts.[1]

持犯之要有三門。一輕重門、二淺深門、三明究竟持犯門也。

I will discuss the essentials of observation and transgression of the precepts from three approaches: (1) from the approach of major and minor precepts; (2) from the approach of shallowness and depth of understanding; (3) from the approach clarifying the ultimate way of observing and transgressing precepts.

初門之內、有其二句。先即總判輕重、後以別顯差別。

A. The Major and Minor Precepts

Within the first approach there are two parts: the first part broadly classifies the major and minor precepts, and the second part reveals specific differences.

言總判者、輕重垢罪中、細論支別、頭類乃有八萬四千。括擧其要、別有三類。或四十四 如達摩戒本所說、或四十八、如多羅戒本所判、或有二百四十六輕、如別解脫戒經所立。此第二中、有共不共、共不共相、依文可解。

1 Wonhyo's discussion is based on the *Pusa jie ben* (菩薩戒本 On Conferring Bodhisattva Precepts: T 1501), which contains excerpts from the *Yogâcārabhūmi-śāstra* (瑜伽論 T 1579). Even though the *Essentials* can be categorized as a commentary in its style, in this work Wonhyo does not offer line-by-line comments on the *Pusa jie ben*, which he mentions only rarely. Instead, he develops his own arguments on the nature of bodhisattva precepts and of observing and transgressing them.

Discussing the issue in general, if we articulate the full gamut of the major and minor precepts, there would be 84,000 different types. In terms of major issues, there are three categories: the first is the set of 44, as explained in the *Damo jieben*;[2] the next is the set of 48, as explained in the *Duoluo jieben*;[3] the third is the set of 246 minor precepts, as are specially introduced in the *Jietuo jie jing*.[4] The second of these three [the *Sūtra of Brahma's Net*] contains both similarities to and differences from [precepts in the early Vinaya tradition]. These similarities and differences can be understood based on the text.

重戒之中、總說有十。論其類別、亦有三種。或有共小之重、謂前四也。或有不共之重、謂後四也。或立在家菩薩六重、謂十重內在前六也。此中合有共與不共。總判輕重義類如是。

Major precepts are of ten kinds,[5] which can be further categorized into three. Some precepts are the same as the serious offenses in the lesser vehicle Vinaya, to which belong the first four of the ten precepts.[6] There are also precepts that are not shared with the Vinaya precepts, which are the last four

2 *Damo jieben* 達磨戒本 contains excerpts from the *Yogâcārabhūmi-śāstra*. Wonhyo's discussion is based on *Pusa jieben* (On Conferring Bodhisattva Precepts, T 1501.24.1110–1115). Even though the *Essentials* can be categorized as a commentary in its style, in this work Wonhyo does not offer line-by-line comments on *Pusa jieben*, which he mentions only rarely. Instead, he develops his own arguments on the nature of bodhisattva precepts and of observing and transgressing them.

3 *Duoluo jieben* refers to the second half of the *Sutra of Brahma's Net* translated by Kumārajīva.

4 *Prātimokṣa-sūtra*; T 1460.24.659a–665b.

5 The ten precepts refer to the ten major precepts discussed in the *Sūtra of Brahmā's Net*. They are precepts to abstain from (1) killing, (2) stealing, (3) committing sexual excesses, (4) speaking untruthfully, (5) selling alcoholic beverages, (6) speaking of the faults of the members of the assembly, (7) praising oneself and disparaging others, (8) being stingy, (9) harboring anger and resentment, (10) slandering the three jewels (T 1484.24.1004b–1005a).

6 They are the precepts to abstain from (1) killing, (2) stealing, (3) committing sexual excesses, (4) speaking untruthfully.

[of the ten] precepts.[7] The six major precepts for laity refer to the first six of the ten major precepts. Observing them all together, we note that there are precepts common to both Hīnayāna and Mahāyāna and those that are not. This is a general classification of the major and minor precepts.

若明差別者、今依達摩戒本、辨其性相差別。文言、「於有違犯、是染非染、耎中上品、應當了知。」欲悲雖所作業同、而犯無犯異。言有犯者、謂由四因所犯諸事。無違犯者、謂由三緣所作諸事。三緣是何。謂若彼心增上狂亂、若重苦受之所逼切、若未曾受淨戒律儀、此三無犯、通一切戒。別論無犯、如文廣說。

To clarify the distinctions, we presently rely on the *Damo jieben* to articulate the distinctions in nature and characteristics. It is said: "When transgressing [or not transgressing] the precepts, one should clearly know [the difference between] defilement and non-defilement, as well as [the difference between] light, medium, and serious offenses."[8] Craving and compassion are the same in the sense that they are both conditioned phenomena, but they are different in that one is a transgression and the other is not. What is called a transgression occurs as the result of four causes. Non-transgression occurs under three conditions. What are the three conditions? When the mind suffers from intense confusion, when one suffers seriously from suppression, and when one has not yet received pure precepts and regulations—these are three cases of non-transgression, which apply to all the precepts. Specific explanations of non-transgression are discussed broadly in the text.

於有犯中、有其二聚、重內應知耎中上品、輕中當識是染非染。通而論之四因中、若由無知、及由放逸、所犯衆罪、是不染污。若煩惱盛、及由輕慢、所犯衆罪、是其染污。別論染不染者、亦依本文可知。

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7 They are the precepts to abstain from (7) praising oneself and disparaging others, (8) being stingy, (9) harboring anger and resentment, (10) slandering the three jewels.

8 T 1501.24.1110c9–11; the full citation reads 於有違犯及無違犯。是染非染軟中上品。應當了知。

Transgressions are of two types. One should be aware that within the serious transgressions there are the distinctions of light, medium, and serious, and within the light transgressions we can distinguish defiled and undefiled. Speaking generally within the scope of the four causes, if offenses are committed based on ignorance or indolence, they are serious crime, but are not defiled. If offenses are committed because of the arousal of afflictions or disdain for others (Skt. *avamanyanā*), then they are serious crimes and are also defiled. Details of defilement and non-defilement can also be understood based on the text.

凡說雖然、一二論者。且就初戒、以示其相。於一讚毀、有四差別。若爲令彼、赴信心故、自讚毀他、是福、非犯。若由放逸無記心故、自讚毀他、是犯非染。若於他人、有愛恚心、自讚毀他、是染非重。若爲貪求利養恭敬、自讚毀他、是重非輕。

The general idea is as described above, so here let us take a look at one or two examples. Let us take the first precept of praising oneself and disparaging others and demonstrate its concrete meanings. There are four distinct cases related to this precept. If one praises oneself and speaks ill of others for the purpose of generating faith in the minds of others, this creates good merit and is not an offense. If one praises oneself and speaks ill of others in a morally indeterminate mental state of negligence, this is an offense, but is not defiled. If one praises oneself and speaks ill of others because of love or anger for someone, this is a defiled, but not serious, offense. If one praises oneself and speaks ill of others because one covets benefit and pursues respect, this is not a light offense but a serious one.

第四之中、有其三品、成三之由、亦有二途。謂由事故、及由纏故。由纏故者、若纏現行非極猛利、或發慚愧、是爲耎品。雖極猛利、無慚無愧、未見爲德、猶在中品。都無慚愧、深生愛樂、見是功德、是名上品。

The fourth case has three types, which in turn have two causes: namely, caused by circumstances and caused by active afflictions. Having active

afflictions as cause means that if the activity of afflictions is not especially intense, and sometimes one feels shame for the act, the offense is light. If their activity is intense, and one feels no shame for the act, but also does not see it as being meritorious, then it is still an offense of the medium category. When one feels no shame whatsoever for the act, and further takes pleasure from it and considers it to have merit, it is categorized as a serious transgression.

由事故者、若毀別人、是爲耎品。若毀一衆、即是中品。普毀衆多、乃爲上品。上品之內、罪非一端、隨其難別、略示三雙。佛法內人、多依三學、起似佛道之魔事故。猶如師子身內之虫、乃食師子、餘無能故。

When the act is based on circumstances, if one disparages an individual, this is a case of a light transgression; if one disparages a group, it is an intermediate transgression; if one disparages a large number of people, it is classified as a serious transgression. Serious transgressions are not all the same, and it is not easy to distinguish every one of them, but they can be broadly categorized into three types. It is like Buddhist practitioners who, while mostly relying on the three disciplines,[9] do evil works that bear resemblance to Buddha's way. It is like a worm inside the body of a lion that eventually eats up the lion itself, even though it is unassailable by other beasts.[10]

第一雙者、依於心學。有二類虫、食滅佛法。一由貪故、二由慢故。

The first of the three kinds of serious transgressions is related to the study of meditation. In this case, there are two worms that can damage Buddhist teaching: the first is greed and the second is pride.

9 Three disciplines of moral discipline, meditation, and wisdom.

10 In other words, since the lion is the king of beasts, it cannot be attacked by other animals, but it can be destroyed by a parasite inside its own body. Buddhist teachings can be damaged by internal causes rather than external causes.

由貪故者、如有一類、閑居靜處、離諸散亂、攝心禪門。由心澄靜、髣髴有見。或由邪神加力令識。于時由自少聞、不別邪正。又欲引致名利恭敬、隨所見識、令他聞知。耀諸世人、咸疑是聖。此由獨揚似聖之迹、普抑諸僧、爲無可歸。以破佛法、故得重罪、是謂諸僧之大賊也。

Transgression by greed is as follows: suppose there is a person who abides in a quiet place, free from various distractions, focusing his mind in the practice of meditation. Having settled one's mind, one gains a slight glimpse [of reality]. Or the person might have been informed through the power of an evil spirit. At such times, based on a deficient understanding, he is unable to distinguish right from wrong. Also, in a desire to earn fame and respect, based on [this modicum] of knowledge he has earned, the person will try to teach others. Intelligent people of the world might doubt whether this person is a sage. Based on this, this person arbitrarily promotes pseudo-Buddhist teachings, widely suppressing other members of the saṃgha, leaving them nothing to rely upon. Since one usurps the Buddha's teaching, one incurs the responsibility of a serious offense. This is called the great enemy of all the monks and nuns.

由慢故者、如有一類、長住深山、有所得心、修寂靜業。魔知彼心可以動壞、發空中聲、讃其所行。其人由是、起自高心、普抑諸僧、「住人間者、誰當稱美爾等所行?」此人罪過重於前者、是謂菩薩旃陀羅也。

Transgression by pride is as follows: Let's say there is a person who resides for a long time deep in the mountains and has set the goal of attaining awakening, and thus has been practicing quiescence. Māra, knowing this person's mind, is able to disturb him, making sounds in the air, praising the person's efforts. This person, flattered by this praise, might become arrogant, and bully other monks and nuns, saying: "Among those who reside in the world, who has ever praised your practice?" The sin of such a person is heavier than the earlier case, and thus is called the disruptor of bodhisattvas.

第二雙者、依於戒學、有二類虫、食滅佛法。一坐邪戒、二坐正戒。坐邪戒者、如有一類、生[11] 非質直、或承邪戒、或自邪念。不衣絲麻、不食五穀、反欲貪求利養恭敬。自揚無比、誑諸癡類。希望群愚咸仰己德、普抑一切無異迹者。由是內以傷眞、外以亂人。傷亂之罪、莫是爲先也。

The second of the three kinds of serious transgressions is related to the study of precepts, which also has two "worms" (i.e., potentialities for corruption) that eat and corrupt the Buddha's teaching: the first is the worm that is sitting on the mistaken precepts, and the second, that which takes its seat on correct precepts.

The worm sitting on mistaken precepts is as follows: Suppose a person by nature does not have a straightforward mind, and either received mistaken precepts or generated wicked thoughts on his own. He would abstain from wearing silk or linen and from eating the five grains. This person instead is covetous of profit and respect and claiming to be the greatest, will deceive foolish people. He hopes that these fools will all look up to his virtue and suppress all others who do not have extraordinary achievements. With such activities, internally the person damages truth, and externally leads people into confusion. The seriousness of the offense of causing damage and confusion cannot be surpassed by any other offense.

坐正戒者。如有一類、性是淺近。於世大運、多慢緩時、獨正其身、威儀無缺。便起自高陵他之心、慢毀乘急戒緩之衆。此人全其小善、以毀大禁。轉福爲禍、莫斯爲甚也。

The worm sitting on the correct precept is as follows: Imagine a person whose nature is shallow. When the general trend of the world is toward excessive negligence, the person will independently correct himself and maintain impeccable behavior. [However,] the person suddenly gives rise to the mind of promoting himself and disparaging others, arrogantly criticizing those who are energetic in their practice of wisdom but lax regarding moral discipline. Such a person fully seizes on their small acts of goodness in order

[11] 性 in the Taishō version.

to disparage the great prohibitions. When it comes to turning fortune into disaster, there is nothing that is worse than this.

問。邪戒之罪、應如所說. 持正戒者、何必是罪? 所以然者、如有一類、內無諸纏、不觀餘人作與不作、唯察自心、獨持正戒。如是菩薩、何由成犯?

Question: The case of offense through mistaken precepts should be like the one discussed above. But in the case of maintaining correct precepts, how can it be necessarily an offense? The case explained here deals with the type of person who has no internal afflictions. The person is not concerned about whether or not others commit offenses, only examining his own mind, independently upholding the correct moral discipline. On what grounds do we say that such a bodhisattva has committed an offense?

答。若無染心、不在前說. 而於此人、亦當分別。若由獨淨、令諸世人普於諸僧、謂非福田、利養尊重、偏歸於己者、雖順聲聞自度心戒、而逆菩薩廣大心戒。如似聲聞無常等觀、雖於淺事、是無顚倒、而於法身、即是顚倒。當知此中順逆亦爾。

Answer: If this person's mind is unpolluted, he does not fall into this category. However, there are additional distinctions to be seen among persons of this type. If the person maintains purity independently and tells the people in the world that monks and nuns are not fields of merits as they are, and by doing so turns the benefits and respect only to himself, even though such a person has observed the śrāvakas' self-salvific mental discipline, the person transgresses the bodhisattva's vastly extending mental discipline. It is like the śrāvakas' contemplation of impermanence and so forth; even though such a practice might not be mistaken in regard to trivial matters, when such a view is applied to the dharma-body, it constitutes an error. What constitutes following with moral discipline and transgressing it should also be understood in the same way.

若由獨淨、令諸世間未信者信、信者增長、普於諸僧、平等供養者、非直無犯、乃生多福。然由獨淨、居雜染間、以此望得不抑染衆、又欲令他生等敬心者。猶如頭戴日月而行、而欲不却其暗者矣。自非知機大聖、尠能得其然也。以是之故、古之大賢、誡其子云、「愼莫爲善。」其子對曰、「當爲惡乎?」親言、「善尚莫爲、況爲惡乎?」

If, based on one's individual purity, one brings faith to those who formerly lacked it and strengthens the faith of those who already have it, and if the person makes offerings extensively and equally to all the monks and nuns, not only does it not constitute offense, but it generates great merit. However, even though the person resides in a defiled world, if the person hopes that his own purity does not suppress the defilements of the sentient beings and further wants others to generate equal respect, this would be just like someone who, while carrying the sun and moon on his head, does not want to shed the darkness [in the world]. Unless the person is a great sage, this is impossible. Since this is the case, the ancient wise man advised his child: "Do not try to do good." The child responded: "Shall I then try to do evil?" The father said: "If even doing good is proscribed, how much more so for doing evil?"

第三雙者、依於慧學、亦有二輩自讚毀他。一由增益、二由損減。

The third of the three kinds of serious transgressions is related to the study of wisdom, which also has two groups of praising oneself and disparaging others: the first is caused by reification and the second by nihilism.

由增益者、如有一類、性是邪聰。爲勝他故、廣習諸論。不解諸法皆離言說、執有如言自性差別。爲得名利、作如是言、「我得三世諸佛意說。若異此者、皆是漫說。」此人於一讚毀、具四顚倒、以亂佛法、故成重罪。

Transgression caused by reification is as follows: suppose there is a person who is by nature devious and clever. This person studies extensively in order to outsmart others. Not understanding that all dharmas are unassociated

with linguistic expressions, he holds on to the idea that there are distinctions in self-nature according to language. To attain fame and fortune, he says as follows: "I have realized the content of the teachings of the buddhas of past, present, and future. If anybody has ideas different from mine, it is nothing but loose chatter." In the single act of praise and disparagement, this person makes four errors that misconstrue the Buddha's teaching, and hence commits a serious offense.

謂其妄執有所得見、去佛意遠、如天與地。而謂 '我近佛意'、是一倒也。佛意甚深、絶諸戲論、於一切法、都無所得。而引同己妄見、是二倒也。揚此二倒之見、加於四部之上、是三倒也。抑諸離邊說者、置其偏執之下、是四倒也。

This means that this deludedly attached view of attainment is so far from the Buddha's intention that it is like the distance between heaven and earth. However, this person considers himself to be close to the teachings of the Buddha. This is the first error. The Buddha's teaching is truly profound; it cuts off all types of conceptual proliferation and teaches that in all the dharmas nothing whatsoever can be grasped. But this person considers his own false view [of attachment] to be the same as the Buddha's teaching. This is the second error. The person promotes these two false views and values them above the fourfold community.[12] This is the third error. Suppressing those ideas that are separate from biased views and placing them below his own biased view is the fourth error.

由損減者、如有一類、稟性狭劣、不近善友。不廣學問、偏習一分甚深經論、不解密意。如言取義、誹撥諸法依他道理。起如是見、作如是言、「三性三諦、但是教門、無所有中、施設假名。如是解者、乃爲眞實、異此說者、皆是戲論。」

Transgression caused by nihilism is as follows: Suppose there is a person with extremely limited spiritual capacity and who does not avail himself

12 I.e., of monks, nuns, and male and female lay practitioners.

of good Buddhist associates. Not having studied extensively, he is only partially acquainted with a few profound scriptures and treatises, without understanding their hidden import. Merely grasping the meanings of the words, this person denies the truth of the other-dependence of all dharmas. Giving rise to this kind of view, this person states: "The threefold nature [of the Yogâcāra School] and threefold truth [of the Tiantai School] are nothing more than doctrinal systems—they are designatory labels established amid non-existence. This is the true understanding of reality, and other views are all conceptual proliferations."

由是、獨恃自見、不受他言。設遇鈍根少聞之人、墮其所破、從其所言者、卽云、「此人神明正直。」若值聰明解文義者、巧能立義不墮其破者、便言、「脫失、」謂「是心惑。」未識自解昧鈍、不能逐破意、謂、「彼心不正未及我意。」此猶家狗逐兎。望不能及、便謂「已超、」止而顧見。

Firmly holding to his own view, this person does not accept the words of others. If by chance someone with dull faculties and limited knowledge falls for his theories and follows what he says, he would say: "This person is intelligent and honest." If he encounters someone who is wise and who understands the meaning of the text and who is capable of skillfully presenting his own ideas and thus does not fall for his theories, he immediately says: "You are lost," and would add, "That is because your mind is confused." Not yet realizing that because his own understanding is dull, he has failed to comprehend the meaning of this repudiation, he says: "Since this person's thinking is not correct, he does not follow my point." This is comparable to a domestic dog chasing a rabbit. Seeing that he cannot catch the rabbit, the dog facilely says: "I must have already passed the rabbit." He stops and looks behind in search of the rabbit.

此損減人、略由二愚、失壞佛法、故成重罪。一擧下爲高愚、二恃小誹多愚。

This kind of nihilistic person, acting through two general modes of folly, loses the Buddha's teaching and ends up committing serious crimes. The first

is the folly of promoting the lowly to the position of the high; the second is the folly of believing the few and thus criticizing the many.

第一愚者、此損減見、於諸見中、最在底下、亦復不如外道我見。其故何耶。此人服最深藥反成重病。重病之狀、極似無病、是故更無醫術能治此病、亦尠有人自覺是患。猶如根本無明極闇、與般若明、其狀極似同、無能所故。俱無能所故、故彼無明最難可滅。此病難治、當知亦爾。如偈說云。

爲除有執故 如來說其空、
若人復執空 諸佛所不化。

The first folly [promoting the lowly to a high position] is nihilism, which is the worst among all views, even worse than the non-Buddhist theory of believing in the existence of self. Why is it so? It is like a person who is taking the strongest medication, which ends up producing a serious illness. Since one's condition in [this] serious illness is quite similar to that of no illness, there is no remedy to cure this disease, and very few people will even realize they have this illness. This is like saying that being in the extreme darkness of original ignorance is similar to being in the bright luminosity of wisdom (prajñā). That is because both [original ignorance and wisdom] lack [the division of] a subject and an object. Since there is neither subject nor object, ignorance is the most difficult thing to destroy. One should be aware that the difficulty of treating this disease is also like this. This is articulated in a gāthā as follows:

In order to remove the attachment to beings,
The Tathāgata taught emptiness.
If one, in turn, becomes attached to emptiness,
[Even] the buddhas cannot transform such a person.[13]

又復此見、由其解昧、漫起信心。若依此見、修心明利、必撥信心、墮大邪見、於

13 A similar passage is found in the *Zhong lun* 中論; T 1564.30.18c.

無數劫、受無間苦。是故菩薩、深悲餘人有隨彼、故預誡之言。「一切有智同梵行者、不應共住。」一切外道所起我見、雖有乖理、而無是患。如偈說云。

寧起我見 如須彌山
不起空見 如毫釐許。

The person who gives rise to this kind of thought, having a dim understanding, may randomly awaken faith. If one sharpens one's mind with this kind of view as a basis, the believing mind will be destroyed, and the person will fall into gravely mistaken views and undergo interminable suffering for infinite eons of time. This being the case, bodhisattvas become deeply concerned about those who might take such a view and warn in advance, saying: "All the wise ones who practice the same celibacy should not dwell in society."[14] All the non-Buddhist views claiming the existence of self, even though they are contrary to reality, do not cause this type of trouble. It is as a gāthā states:

Even though one gives rise to a view of self as big as Mt. Sumeru,
One should not allow oneself to give rise to a view of emptiness even as tiny as a hair.[15]

由此二緣、最在底下、而其不了、起增上慢。如似最下沙彌、謂居和上之上。是謂舉下爲高愚也。

Both of these are wrong views and are considered to be the worst mistake. However, since the person is not aware of this problem, he gives rise to arrogance caused by considering himself far superior to what he really is. This is comparable to a novice monk, who is in the lowest position [in the saṃgha], considering himself to be above the position of his master. This is

14 A similar passage is found in the *Yogâcārabhūmi-śāstra*; T 1579.30.488c.

15 *Ratnakūṭa-sūtra* 大寶積經, T 310.11.634a.

the meaning of "the mistake of promoting the lowly to a high position."

第二愚者、然佛道廣蕩、無礙無方。永無所據、而無不當。故曰、「一切他義、咸是佛義。」百家之說、無所不是、八萬法門、皆可入理。而彼自少聞、專其狹見、同其見者、乃爲是得.異其見者、咸謂脫失。猶如有人葦管窺天、謂諸不窺其管內者、皆是不見蒼天者矣。是謂恃小誹多愚也。

Let's consider the second mistake. The Buddha's teaching is vast; it has neither limit nor shape. It never relies on specific standards, but there is nowhere that it is not applicable. Hence it is said: "All other meanings are the Buddha's meaning." The teachings of the hundred schools of philosophers all make sense, and the eighty thousand Buddhist teachings are all admissible as reality. However, since this person has only limited knowledge, when he encounters someone whose view is as narrow as his own, he says that this person has understood. When he encounters someone with a different view, he judges that person, saying that he is lost. This is comparable to a person who looks at the sky through a reed pipe and thinks that anybody who does not see the same view of the sky that he sees does not see the sky! This is the folly of criticizing the large based on believing the small.

問。如經言、「譬如貧乞兒 日夜數他寶、不能如說行 多聞亦如是。」又言、「若有人分別婬癡及道、是人去佛遠、猶如天與地。」是知、多聞有所得見、與乞兒近、去佛道遠。雖曰得意、而不忘言。橫求名利、甚於俗人。其墮偏執、事在灼然。

Question: As the [*Flower Ornament*] *Sūtra* says, "If someone has much knowledge but does not practice as he preaches, he is like a destitute beggar who is counting the treasure of others day and night."[16] It is also said, "If a person discriminates between carnal desire, stupidity, and Buddha's teaching, the distance between this person and the Buddha could be compared to the distance between heaven and earth."[17] Hence, one should know that having

16 T 278.9.429a3.

much knowledge creates discriminating views, which brings one close to the beggar and far from the Buddha's teaching. Even though the person says that he has grasped the meaning, he has not yet forgotten words; in his perverse pursuit of fame and profit he goes beyond people in the secular world. His fall into biased attachments is clearly shown in his activities.

今我學徒、與彼一殊。不殉名利、捐棄俗事、深信佛法、專求寂靜。唯樂隨分修心潔行、驗知所解非邪是正。且復執有曰增、取無曰損。我所趣宗、有無倶遣。簫然[18] 無據、以爲所觀。觀狀如是、何得爲患?

Now, our students have one major distinction from these people. Not craving name and profit, they abandon worldly affairs, deepen their faith in the Buddha's teaching, striving single-mindedly for quiescence. Taking pleasure only in their own allotment, they cultivate their minds and purify their actions. From experience, you know that this is true and not false. Further grasping to existence is called reification; grasping to non-existence is called nihilism. The aim of our teaching is to be free from both views of existence and non-existence. Detached, there is nothing to grab hold of, and this is the object of the meditation. With this as the mode of meditation, how could one become ill?

答。逐名利者、背道向俗、其爲失理。何足可惜。堪絶世網、將趣道方、服藥成疾、甚爲可傷。且覺自迷者、非大迷矣。知自闇者、非極闇矣。設使子之心行、不違法相、實不誹撥依他道理、故不執有、而不墮無者、子自離邊、玄會中道、不在彼類、那忽跳赴。雖然、自是於中、而非於他者、還墮邊執、猶非淨智。

如經偈云。

不肯受他法、是名愚癡人、

[17] *Dazhidu lun*. T 1509.25.107c23–24.

[18] Read as 蕭然, following the version in the Taishō.

諸有戲論者、皆是大愚人、
若依自是見、而生諸戲論、
設此爲淨智、無非淨智者。

Answer: Those who pursue fame and profit, turning from the way and moving toward the secular world have lost the principle. Why should we feel sorry for them? However, it is pitiful that there are those who have cut off their relationship with the world in order to follow the Buddha's teachings and thus took medication that ended up making them sick. In addition, those who know that they are lost are not totally lost! Those who know that they are in the darkness are not in total darkness! If the activities of your mind are not at odds with the characteristics of the teaching and truly do not deny the principle of other-dependency, and, thus, you neither attach to existence nor fall into nihilism; if you separate yourself from these two extremes and mysteriously merge with the middle path, and you do not linger with those [we have criticized so far], why would you suddenly rush toward them? Even though that is the case, if you now claim that following the middle path is right and others are wrong, you again fall into attachment to extremes, and it still cannot be called pure wisdom. As a *gāthā* in a *sūtra* states:

One who does not follow others' teachings is called a fool;
Those who engage in conceptual elaborations are great fools;
Suppose there is a person who assumes his own view is right,
And gives rise to conceptual elaborations,
If we take this to be pure wisdom, there is nothing that is not pure wisdom.[19]

設使子之見解、墮惡取空、誹撥緣有、亦撥其無、最極損減。而不自覺者、唯子最遠於道、乃還近於乞兒。如乞兒云、「多寶者富、少財者貧。我無多寶、亦無少財。蕭然無據、故我非貧、」今子所言、與彼同焉。是知、無多無少者、最極貧窮也。撥有撥無者、最極損減也。然至道昏昏、是非莫分、心行密密、得失難別。

[19] Cited in *Dazhidu lun*; T 1509.25.60c–61a

唯有宿殖善根、稟性質直、深伏我慢、近善知識者、仰依聖典、以爲心鏡、自內審觀、熟微心行。若能如是之人、幸治惡取空病。向說「諸佛所不化」者、爲欲令彼自內驚改。是故還爲諸佛所化、以不化言、使自化故。

If you fall into the evil attachment to emptiness and thus repudiate dependent existence and also deny its non-existence, this is the most extreme form of nihilism. If you are not aware of this problem, you are furthest away from the Buddha's teaching and rather close to acting like the beggar. It would be like the beggar saying: "Those who have much treasure are called the rich; those who have little fortune are called the poor. I do not have much treasure, nor do I own even a little fortune. Since I have nothing to be measured by, I am not poor." What you say now is the same as this statement. By this you should know that having neither much nor little is the poorest condition. Negating both existence and non-existence is the extreme form of nihilism. However, the ultimate way is extremely vague and obscure, and right and wrong cannot be discriminated. Mental activity occurs in secret, and it is difficult to distinguish success and failure. Only those who have planted the roots of goodness in previous lifetimes will be straightforward in nature. Deeply quelling egoism and availing oneself of good teachers, one relies on the scriptures, using them as a mirror for the mind, so as to closely reflect upon oneself, gradually refining one's mental functions. One who is able to do this will surely be able to cure the disease of evil attachment to emptiness. The one-sided statement that "even the buddhas cannot transform such a person," is based on a desire to lead the person to look inside and transform himself, and thus it is eventually by the buddhas that the person was transformed. The saying that the buddhas cannot transform the person becomes the cause of the person's transformation of himself.

問。若欲於此自察心病、依何等典、最爲明鏡?

Question: If one desires to examine the disease in one's mind in that manner, which scriptures should one rely on to best serve as a mirror?

答。如深密經言:

若諸有情、性非質直、非質直類、雖有力能思擇廢立、而復安住自見取中、聽聞甚深密意之說、 而無力能如實解了。於如是法、雖生信解、而於其義、隨言執著。謂一切法、決定皆無自性、決定不生不滅、本來寂靜、自性涅槃. 由此因緣、於一切法、獲得無見及無相見、由是見故、撥一切相、皆爲無相、誹撥諸法三種性相。何以故? 由有依他起相及圓成實相故、故遍計所執相、方可施設。若於二相、見爲無相、彼亦誹撥遍計所執相。是故、說彼誹撥三相、彼雖於法起信解故、福德增長、然於非義、起執著故、退失智慧。智慧退故、退失廣大無量善法。

Answer: The *Sūtra of the Explication of the Underlying Meaning* (Skt. *Saṃdhinirmocana-sūtra*) states:

Given that the nature of sentient beings is not straightforward… even though they have the capacity to make judgments [on doctrinal positions] they are unable to fully understand profound and mysterious teachings when they hear they because they abide in their own views. Even if they were able to generate faith and understanding in this teaching, they would only be clinging to the meaning of the words, that is: all dharmas definitely lack self-nature; they definitely neither rise nor cease; they are originally quiescent; and their self-nature is nirvāṇa. Consequently, they take up the view of nihilism and the non-existence of all marks. Based on this, they deny all marks, taking everything to be unmarked, denying the marks of the three natures of all dharmas.[20] Why is this so? It is based on the dependently

20 The "three modes of nature and characteristics of existence" 三種性相 refer to the three ways of perceiving existence taught in Yogâcāra school. The three natures 三性 (Skt. *tri-svabhāva*) of cognition in Yogâcāra are: 1. The nature of existence produced from attachment to illusory discrimination. The mind of mistakenly assigning a real essence to those things that are produced from causes and conditions and have no true essence, and the appearance of that mistaken world (Skt. *parikalpita-svabhāva*; 遍計所執性). 2. The nature of existence arising from causes and conditions. All existence is produced according to cause (Skt. *paratantra-svabhāva*); 依他起性). 3. The nature of existence being perfectly accomplished; the highest state of existence conforming to ultimate reality (Sk. *parinispanna-svabhāva*; 圓成實性). See *Cheng weishi lun*, T 1585.31.45c. *DDB*, accessed 07/19/2008.) The three characteristics correspond to the three natures of the above: 遍計所執相, 依他起相, 圓成實相.

arisen character (*paratantra-svabhāva*), and the perfectly real character nature (*pariniṣpanna-svabhāva*) that the pervasively imagined character (*parikalpita-svabhāva*) can be posited. Once they deny the two characters [i.e. the dependently arisen character and the perfectly real character], this also implies the rejection of the pervasively imagined character. Therefore, if they deny all three characters, even if they give rise to faith and understanding in regard to this doctrine, and thus enhance their merit, due to their clinging to meaninglessness, their wisdom is lost. Once wisdom is lost, the vast and immeasurable good dharmas will also be lost.[21]

瑜伽論云、

如有一類、聞說難解空性相應、未極顯了密意趣義、甚深經典不能如實解所說義趣、起不如理虛妄分別。由不巧便所引尋思、起如是見、立如是論。「一切唯假、是爲眞實、若作是觀、名爲正觀。」彼於虛假所依所處、實有唯事、撥爲非有。是則一切虛假皆無、何當得有一切唯假、是爲眞實。由此道理、彼於眞實、及與虛假、二種俱謗、都無所有。當知、是名最極無者。如是無者、一切有智同梵行者、不應共住。世尊依此密意說言、「寧如一類起我見者、不如一類惡取空者。云何名爲惡取空者。謂有沙門或婆羅門、由彼故空亦不信受、於此而空亦不信受、如是名爲惡取空者。何以故。由彼故空、彼實是無、於此而空、此實是有。由此道理、可說爲空。若說一切都無所有、何處、何者、何故名空。」亦不應言、「由此於此即說爲空。是故名爲惡取空者。」
乃至廣說。

21 T 676.16.695c–696a. The full citation reads: 若諸有情廣說乃至。未能積集上品福德智慧資糧。性非質直非質直類。雖有力能思擇廢立。而復安住自見取中。彼若聽聞如是法已。於我甚深密意言說不能如實解了。於如是法雖生信解。然於其義隨言執著。謂一切法決定皆無自性。決定不生不滅。決定本來寂靜。決定自性涅槃。由此因緣於一切法。獲得無見及無相見。由得無見無相見故。撥一切相皆是無相。誹撥諸法遍計所執相。依他起相圓成實相。何以故。由有依他起相及圓成實相故。遍計所執相方可施設。若於依他起相及圓成實相見為無彼亦誹撥遍計所執相。是故說彼誹撥三相。雖於我法起於法想。而非義中起於義想。由於我法起法想故。及非義中起義想故。於是法中持為是法。於非義中持為是義。彼雖於法起信解故福德增長。然於非義起執著故退失智慧。智慧退故退失廣大無量善法。
For an alternative English translation of this passage, see John P. Keenan, trans., *The Scripture on the Explication of Underlying Meaning*, (Berkeley, Calif.: Numata Center for Buddhist Translation and Research, 2000), p. 43.

The *Yogâcārabhūmi-śāstra* states:

It is like someone who, hearing the difficult teaching that corresponds to the nature of emptiness, is unable to fully grasp its profound meaning, and who thus cannot fully comprehend what is explained in the profound scriptures as it is, and gives rise to false discrimination that is not in accord with the principle. Searching for an explanation, with no sophistication to deal with the teaching, such a one would give rise to the following views, positing this kind of thesis: "All things are only provisional, and this is real truth. If one contemplates like this, this is called the correct contemplation." [According to this understanding], the illusory designations are what one should rely on and where one should remain, and true existence is merely phenomenal, and thus rejected as being non-existent. Since this means that all things are false designations and do not exist, how can one claim that "everything is only false designations" and assert this as truth? In this logic, one finds that both truth and illusion are repudiated, and nothing exists whatsoever. Hence one should know that this is called the extreme form of nihilism. In such a case of nihilism, all the wise ones practicing celibacy together should not join together [with those who think like this]. The Buddha himself explained this profound idea as follows: One would rather be with those who give rise to the view of self, rather than those who hold a false view of emptiness.

What is meant by the false view of emptiness? Suppose there are śramaṇas and brāhmaṇas who think that the idea "because of that, things are empty" is inadmissible, or the idea that "with regard to this, it is empty" is also inadmissible. This is called the false view of emptiness. Why so? If we say, "because of that, things are empty," "that" is in fact non-existent; if we say, "With regard to this, it is empty," "this" actually exists. For this reason, things can be called empty. If you say that nothing exists whatsoever, where, with what, and based on what reason does one label something as empty? Moreover, one should not say that because of this and in this manner, emptiness exists. This is called the false view of emptiness.[22]

And so forth.

且止傍論、還結本宗。持犯輕重、略相如前。

Let us now end this digression and get back to the main discussion. The characteristics of observing and transgressing the major and minor precepts are in brief, as explained above.

> 次第二明持犯淺深者。乘前所說讚毀之戒、以顯持犯淺深之相。如多羅戒本云、「常代衆生 受加毀辱。惡事自向己、好事與他人。若自讚揚己德、隱他人好事、令他受毀辱者、是爲波羅夷罪。」依此一文 淺深解、何者。

B. The Shallow and Profound Understandings

Following the discussion of the aforementioned precept of praising oneself and disparaging others, now I will elaborate on the shallow and profound understandings of observing and transgressing the precepts. The *Sūtra of Brahma's Net* states:

> [Bodhisattvas should] always accept abuse on behalf of sentient beings. In doing so, bodhisattvas take responsibility for evil deeds (*duṣkṛta*) and pass the merit for good works to others. If one promotes one's own merits and conceals the good works done by others, and by doing so, causes others to be disgraced, this constitutes a major offense (Skt. *pārājika*).[23]

What would it mean to consider shallow and profound understandings based on this passage?

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22 T 1579.30.488b29–488c11, 488c22–488c28. After this passage, *Yogâcārabhūmi-śāstra* discusses the correct view of emptiness 善取空.

23 T 1484.24.1004c21–23.

下士聞之、齊言取解、「自毀讚他、必是福業、自讚毀他、定爲犯罪。」如是一向隨言取故、將修其福、福行少而罪業多。欲捨其罪、却罪一而除福三。是謂淺識持犯過也。上士聞之、掬解意趣。「擧一隅、便以三隅而反。」就一文、每用四句而判。由是審別無所濫故、無福而遺、無罪而辨。是謂深解持犯德也。

When a person of inferior capacity hears this statement, this person naively follows linguistic expressions and understands that to disparage oneself and praise others will definitely result in the production of merit, whereas to praise oneself and disparage others is definitely a sin. Because of this one-sided attachment to words, while one is engaged in cultivating goodness, good deeds [end up being] few and sins are many. Wanting to get rid of the sin, one casts off sin once and removes goodness thrice. This is called error in regard to maintaining and transgressing by the person of shallow understanding.

When a person of superior ability hears about [the precept regarding praise and disparagement], this person fully understands its meaning. "With one corner raised, he immediately comes back with the other three."[24] In understanding one passage, the person utilizes all four cases and makes judgments based on them. In this manner, since evaluations are not biased, no rewards are abandoned and at the same time no faults are discerned. This is called the virtue of observing precepts of those who have profound understanding.

言四句而判者。或有自毀讚他是福、自讚毀他是罪。或有自毀讚他是罪、自讚毀他是福、或有若毀讚若讚毀、或罪或福、或有非毀讚非讚毀、或福或罪。

24 In *Lunyu* 7–8, Confucius said: "If a student is not eager, I won't teach him; if he is not struggling with the truth, I won't reveal it to him. If I lift up one corner and he can't come back with the other three, I won't do it again." 子曰。不憤不啓、不憤不發。擧一隅不以三隅反、則不復也。 English translation by A. Charles Muller, <http://www.acmuller.net/con-dao/analects.html> (Accessed 3/12/2009).

The aforementioned four cases can be distinguished as follows: In some situations, speaking ill of oneself and praising others is meritorious, and praising oneself and speaking ill of others results in a sin. In other cases, speaking ill of oneself and praising others results in a sin, whereas praising oneself and speaking ill of others is meritorious. There are also situations in which either blaming oneself and praising others or praising oneself and disparaging others is either a sin or meritorious behavior. And yet there are situations in which neither blaming oneself and praising others nor praising oneself and disparaging others turns out to be either meritorious or a sin.

第一句者、如人深愍衆生受辱、欲引他所受辱向己、推自所應受榮與他。此意自毀讚他、是福。若欲自受其榮、令他受辱、此意自讚毀他、是罪。

The first is a case of a person with a deep sympathy for sentient beings who have been disgraced and would like to transfer the disgrace of these others to himself and transfer to others his own glory. If, with this intention, the person belittles himself and praises others, this is a meritorious behavior. However, if, in his desire to be honored, the person wishes another to be disgraced, and with this intent, praises himself and disparages others, this is a sin.

第二句者、如知時世風俗所習、多憎自讚毀他之人、每敬自謙揚他之士。又、知毀彼、彼必呰我、我若讚他、他還美我。由此知故、巧求自高、自毀讚他、是爲重罪。若知他人所執非理可捨、自內所解是道應修、直欲建立佛法、饒益有情、自讚毀他、是爲大福。

The second is a case of a person who is aware that according to the trends of the time, many people hate those who praise themselves and speak ill of others while everyone respects those who humble themselves and speak highly of others. Furthermore, they know that if they disparage others, others will definitely reprove them, and if they praise others, they will in turn be commended by them. With this reasoning, if, in order to skillfully elevate himself, the person belittles himself and praises others, this is a major

offense. If, knowing that what others are attached to is not correct and can be rejected and what the person himself understands is correct and should be practiced, the person straightforwardly desires to establish the Buddha's teachings and benefits sentient beings and to this end praises oneself and disparages others, there is great merit.

第三句者。如有一類、性多誑僞、爲欲誑惑世間諸人、凌他所長、覆自所短。由此意故、作矯亂言、毀己小長爲過、讚他所短爲功。揚己多短爲德、抑他所長爲失。又、有一類、稟性質直、爲欲開導世間諸人。識善別惡、捨罪修福。由斯志故、直言無僻。見自惡而必呰、聞他善而卽歎。覺己德而還褒、知彼罪而直貶。前人毀讚揚抑、直是誑諂之罪。後士呰歎褒貶、並爲忠直之福也。

The third is the case as follows. Suppose there is a person who is very deceptive by nature. In an attempt to deceive people in society, this person minimizes others' strong points and covers up his own weakness. For this purpose, the person employs deceptive language: he speaks ill of himself by criticizing his own lesser strengths as if they were defects and praises others' weakness as if they were their strong points. This person promotes his many shortcomings as if they were virtues and plays down others' strong points so that they will be regarded as failings. Also, suppose there is a person of straightforward nature who, wishing to lead people in the world to the right path, makes known good and points out evil; he stays away from transgressions and cultivates virtue. With this resolve, he speaks honestly without being evasive. When he notices vice in himself, he definitely reproves himself, and when he hears of the good deeds of others, he makes sure to praise them. When he is aware of his own virtue, he directly acknowledges it; when he recognizes the faults of others, he directly reprimands them. The disparagement and praise and the advertisement and suppression of the first person are the offense of deception and flattery. The disparagement and admiration and the praise and condemnation of the second person are the virtues of sincerity and honesty.

第四句者、如有高士、性是弘懿、放神苞朴、不知端倪。混禍福而歸一、忘彼我爲無二.其神常樂、遊是處故、亦不自毀讚他、亦不自揚抑彼。又、有下愚稟性鈍朴、莫知是非、難別菽麥。不識善之爲善、不了惡之爲惡。其意常昏、忘憎愛故、亦無自謙美他、復無自褒貶他。此爲下愚渾鈍之罪、彼是上智純朴之福也。

The fourth is the case of a person of supreme integrity whose character is open and genuine, endlessly liberated in spirit. This person merges disaster and good fortune, returning them to unity; in his forgetting the distinctions between the subject (self) and object (others), they become non-dual. Ever content in spirit, sporting in this state, he neither belittles himself nor praises others; he neither promotes himself nor suppresses others. And suppose there is an extremely stupid person of dull nature who is utterly incapable of distinguishing right from wrong, who has difficulty telling beans from barley. Such a person does not know what makes the good good or what makes the evil evil. Since his thoughts are always muddled, and he has forgotten hate and love, he does not humble himself or praise others. Nor does he praise himself and criticize others. This is the sin of the muddled dullness committed by the most stupid, as distinguished from [the earlier case] of the creation of virtue by the pure simplicity of the most wise.

是謂四句以判罪福。依前兩句、則福業反作重患、罪行更爲大善。尋後二句、則詖語與忠談無隔、上智共下愚同迹。是知、行者持犯之要、只應微察自之得失、不可輒判他之德患。持犯淺深意趣然矣。

This is what is meant by evaluating offense or merits through four cases. The first two cases demonstrate the situation in which meritorious behavior can turn into serious trouble, and a transgression can result in great goodness. The latter two cases are examples in which deceptive language and compassionate concern for others do not differ in appearance, and the activities of the most wise and the most foolish look the same. Therefore, practitioners should know that the essentials of observing and transgressing precepts simply lie in closely examining the merits and demerits of one's own actions, not in

judging the virtue or vice of the actions of others. This is the meaning of the shallow and profound understandings of observing and transgressing precepts.

第三明究竟持犯者。雖依如前所說法門、能識輕重之性、兼知淺深之狀、而於戒相、不如實解、於罪非罪、未離二邊者、不能究竟、持而無犯、不趣清淨戒波羅蜜。其故何耶? 然戒不自生、必託衆緣、故決無自相。卽緣非戒、離緣無戒。除卽除離、不得中間。如是求戒、永不是有。可言自性不成就故、而託衆緣、亦不無戒、非如兔角無因緣故。

C. The Ultimate Way of Observing and Transgres-sing Precepts

Even though the nature of light and grave transgressions and the character of shallow and profound understandings should be understood based on the previous discussion, if one does not have an accurate understanding of the characteristics of the precepts and if one does not leave the two extremes of what constitutes offense or what does not, one will not be able do perfectly observe the precept without transgression and will not attain the perfection of morality (*śīla-pāramitā*). Why is this so? Since precepts are not self-produced, but exist based on myriad causal conditions, precepts can never have their own characteristics. The conditions themselves do not constitute the precepts, yet without conditions there are no precepts. They are neither identical nor separate, and the in-between is not obtainable. If one seeks for the precepts in this manner, they can never exist. It can be said that the self-nature of precepts cannot be achieved; yet based on myriad conditions, precepts are not non-existent—which is different from saying that a hare's horns do not have causal conditions.[25]

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25 For a more fully developed discussion by Wonhyo on the matter of existence and non-existence using the metaphor of the horns of a hare, see the *Simmun hwajaeng non*. English translation by A. Charles Muller at <http://www.acmuller.net/kor-bud/simmun_hwajaeng_non.html>. Translation date: 2/7/2009.

如說戒相、罪相亦爾。如戒罪相、人相亦然。若於此中、依不是有、見都無者、雖謂無犯、而永失戒。誹撥戒之唯事相故。又於此中、依其不無、計是有者、雖曰能持、持卽是犯。違逆戒之如實相故。

The characteristics of precepts are as explained above, and so are the characteristics of transgression. The characteristics of precepts and their transgression are like this, and so are those of individual personalities. Between the two cases [of existence and non-existence of precepts], if someone relies on the non-existence and thinks that precepts do not exist at all, even if this means no transgression, it still means that one will forever lose the precepts. This is because the person denies the phenomenal existence of precepts. Also, between the two cases [of existence and non-existence], based on the precepts being not non-existent, if one imputes them to be existent, even though one says that one is observing them, this observance is none other than transgression. This is because the person transgresses the true characteristics of precepts.

菩薩修戒、則不如是。雖不計有能持所持、而不誹撥戒之唯事。是故終無失戒巨過。雖不見無罪與非罪、而不違逆戒之實相。是故永離犯戒細罪。由是巧便深智方便、永忘三輪、不墮二邊、方趣具足戒波羅蜜。

When bodhisattvas practice precepts, it is not like this. Even though bodhisattvas do not impute an observer of the precepts and precepts that are observed, they do not deny the phenomenal existence of precepts. Therefore they never make the great mistake of losing the precepts. Even though bodhisattvas do not think that there are no distinctions between transgression and non-transgression, yet they do not act counter to the true aspect of the precepts; thus they never commit even the most subtle transgression of the precepts. In this manner, employing astute skillful means and profound wisdom, they forever forget about the three wheels [of the donor, the recipient, and the gift], do not fall into the two extremes [of existence and non-existence], and achieve the perfection of morality.

如經言、「罪非罪不可得故、應具足戒波羅蜜。」戒本云、「戒光從口出、有緣非無因、非色非心、非有非無。非因果法、諸佛之本原、菩薩之根本。」此中言戒光者、爲顯戒之與光無二無別、明淨雜染同一味故。故緣戒光、顯戒實相。

As a scripture states: "Neither transgression nor non-transgression can be attained, and therefore one completes the perfection of morality."[26] The *Sūtra of Brahma's Net* states: "The luminosity of the precepts [i.e., the merits earned by observing the precepts] come from their sources. They arise through conditioned causality, not without causes. They are neither form nor mind, neither existent nor non-existent. They are dharmas that have neither cause nor effects, but they are the original source of buddhas and the foundation of bodhisattvas."[27] The "luminosity of the precepts" is mentioned here to demonstrate that luminosity and precepts are not two, and not even distinguishable. That is because purity and pollution are one taste; therefore, through the luminosity of the precepts, the true characteristics of precepts are revealed.

戒無自性、必藉他緣。故曰有緣。有緣之言、非據是有、直顯不無其所從因。故曰非無因。非無因戒性、非質礙、亦非緣慮。故曰非色非心。雖非色心、而離色心、永不可得。雖不可得、而非無戒。故曰非有非無。雖非無戒、而離果無因、離因無果。故曰非因果法。戒爲因性、雖不可得、而諸佛果、必藉戒因。故言諸佛之本原也。戒爲果性、雖不可得、而戒要藉菩提心因。故言菩薩之根本也。

Precepts do not have self-nature; they always depend on other conditions.

[26] *Mahā-prajñā-pāramitā-sūtra*; T 223.8.218c–219a.

[27] T 1484.24.1004b. The literal translation of the passage "The luminosity of precepts comes from their sources" is "precepts and their luminosity come from the mouth." In the introductory section of the bodhisattva precepts of the *Sūtra of Brahma's Net*, the Buddha says to the gathered assembly that he will teach them precepts to follow. The Buddha then explains that he has himself embodied the precepts practiced by buddhas by memorizing them, and through this embodiment of precepts, he is capable of articulating the precepts he will teach in this sūtra.

Hence they are said to be "conditioned." The word "conditioned" does not mean that based on "this" something exists; instead, it clarifies that causes that have led to existence are not inexistent. Hence it is said that the causes are not inexistent. The nature of the precepts whose causes are not inexistent is neither material hindrance nor thoughts in one's mind. Hence it is said that precepts are neither form nor mind. Even though they are neither form nor mind, the precepts cannot be attained apart from either form or mind. Even though precepts cannot be obtained, this does not mean that they do not exist. Hence it is said that precepts are neither existent nor inexistent. Even though precepts are not inexistent, apart from their effects, their causes do not exist; apart from causes, effects also do not exist. Hence the precepts are called "a dharma that has neither causes nor effects." Even though the nature of the causes of the precepts is unobtainable, the merits of all Buddhas are necessarily based on the precepts as cause. That is why it is said that the nature of the cause of precepts is the original source of all Buddhas. Even though the nature of the effects of the precepts is unobtainable, the precepts must have required *bodhicitta* [the aspiration for enlightenment] as their cause. Hence it is said that the nature of the results of precepts is the foundation of bodhisattvas.

問。戒相如是、甚深難解。解之尚難、況乎修行？ 故知。如前所說行相、唯是大地菩薩所修、不關諸新發所行。

Question: If the characteristics of the precepts are in this way so difficult to conceive, understanding them in itself will also be difficult: How can one practice them? Therefore it seems that the activities you have explained so far can be practiced only by *mahāsattvas* but are not relevant to the practices of those who have just given rise to the intention [to attain enlightenment].

答。經中正答如汝問、言。「菩薩從初發意已來、常行無所得法。因無所得法、故修布施持戒。乃至因無所得法、故修智慧。」此答意者、若使彼行 由未曾修 難可行故。今不修者、今不習故後亦不修。如是久久彌在其難。故令從初仰習其難

習行漸增 轉成其易。是謂新行發趣大意。究竟持犯 略明如是。

Answer: A passage in a scripture answers precisely the question you raise. It is said: "When bodhisattvas first arouse their mind to practice, they should always follow the unattainable dharma. Based on the unattainable dharma, bodhisattvas practice giving and observe precepts. Based on the unattainable dharma, bodhisattvas also practice the rest of the six perfections, including wisdom."[28] This passage means that in practicing the six perfections, if one has not been practicing them, it is difficult to practice. If bodhisattvas do not practice them now, since they are not practicing now, they will also not practice in the future. If a long time passes by like this, the six perfections will become more difficult to practice. Therefore, if one begins practice, being aware of the difficulties involved, practice will gradually be increased, and eventually the difficult will become easy. This is called the arousal of the great intention by the beginning practitioners. The ultimate way of observation and transgression has been briefly clarified.

仰依聖典了義文 粗述戒藏開要門
普爲法界燃一燈 願用傳燈周十方
四句三聚戒圓滿 六意五修爲成辦
遠離二邊滅諸罪 等飡一味遊方外

Respectfully relying on the explicit texts of the sacred teachings
I have roughly outlined the storehouse of precepts, opening up the essential door.
I hope this will broadly light a lamp in the dharma world,
And hope that this lamplight will brighten the ten directions [the entire world].
I hope that three sets of pure precepts by the four phrases[29] all

28 *Mahāprajñāpāramitā-sūtra* T 223.8.373c.

29 The "four phrases" refer to the four cases discussed in the section "The Shallow and Profound Understandings."

become perfect,
As the six meanings[30] and five practices[31] become complete,
Far removed from the two extremes, we extinguish all sins,
We equally partake in the single taste, sporting outside the conventional world.

30 According to *Gugyeok Wonhyo Seongsa jeonjip* (Korean Translation of the Complete Works of the Sage Wonhyo), the "six meanings" refer to the six main themes of this text: the major and minor precepts, the shallow and profound understandings, and the ultimate way of observing and transgressing precepts (Seoul: Daehan Bulgyo Wonhyo Jong, 1988), vol. 4, p. 533n5.

31 According to *Gugyeok Wonhyo Seongsa jeonjip*, the "five practices" refer to the four ways of observing precepts as discussed in the section "The Shallow and Profound Understanding" and to observing the perfection of precepts as discussed in the section "The Ultimate Way of Observing and Transgressing Precepts." Ibid., p. 534n.6.)

2. *Awaken Your Mind and Practice*

發心修行章
Balsim suhaeng jang

芬皇寺沙門 元曉述[1]

By Śramaṇa Wonhyo, from Bunhwangsa[2]
Translated by A. Charles Muller

夫諸佛諸佛、莊嚴寂滅宮。於多劫海捨欲苦行。
衆生衆生、輪廻火宅門、於無量世、貪欲不捨。

1 Before the start of the text, there is a fragmentary passage that reads: "The first patriarch from Haedong [Korea] traversed among the various mountain temples. The Hwaeom lecturer Ven. Wonhyo was from Gyeongju. At the time of the Sui in Zhongnan… Zhixian of the Niutou School… The Hwangnyongsa Great Saint Hwajeong… National Teacher Wonhyo…" 海東初祖 遊歷諸山、華嚴講師元曉和尚慶州人也。隋時終南山牛頭宗智賢師 黃龍寺 大聖和靖 元曉國師。 The textual note in the *HBJ* indicates that it was a later insertion. The source text for this translation is the version of the *Balsim suhaeng jang* contained in *HBJ* Vol. 1, p. 841. This is based on a version of the text held by Haeinsa dated 1883.

2 Bunhwangsa was built in 634 CE and was situated next to the magnificent Hwangnyongsa 黃龍寺 (Temple of Yellow Dragon), the most important and largest temple of the Silla kingdom. While nothing at all remains of the extensive complex of Hwangnyongsa today, the stone-brick pagoda of Bunhwangsa is still extant. The monk most closely associated with this temple is Wonhyo (617–687), who is said to have spent much of his time teaching and writing extensive commentaries on the sūtras while residing at this temple.

The buddhas, the buddhas—they adorn the palace of extinction [of suffering], and for countless eons they abandon desire, practicing austerities.
Sentient beings, sentient beings—they circulate in and out of the door to the burning house,[3] for countless lifetimes not letting go of their cravings.

無防天堂、少往至者。三毒煩惱、爲自家財。
無誘惡道、多往入者、四蛇五欲、爲妄心寶。

Though the heavenly palace[4] is unguarded, few enter, as they take the three poisons and the afflictions as their possessions.
Though uninvited, those who enter the negative rebirths are many, as the four vipers[5] and the five desires[6] are the treasures of their deluded minds.

人誰不欲歸山修道。而爲不進、愛欲所纏。
然而不歸山藪修心、隨自身力、不捨善行。

3 The parable of the burning house is one of the seven parables in the *Lotus Sūtra*'s Chapter of Parables 譬喩品. The burning house from which the owner tempts his heedless children by the device of the three kinds of carriages— goat, deer, and bullock, especially a white-bullock carriage (i. e., the One Vehicle).

4 The destiny of rebirth for persons who have an abundance of good karma.

5 四蛇. The *Fanyi mingyi* gives the parable of a man who fled from the two bewildering forms of life and death and climbed down a rope (of life) 命根 into the well of impermanence 無常, where two mice, night and day, gnawed the rope; on the four sides, four snakes 四蛇, i. e. the 四大 or four elements of his physical nature) sought to poison him; below were three dragons 三毒龍 breathing fire and trying to seize him. On looking up he saw that two 象 elephants (darkness and light) had come to the mouth of the well; he was in despair, when a bee flew by and dropped some honey (the five desires 五欲) into his mouth, which he ate and entirely forgot his peril.

6 五欲 (Skt. *pañca-kāma*). Five kinds of desire that arise from attachment to the objects of eyes, ears, nose, tongue, and body: the desires of regular people. Also a reference to the five objects themselves in the sense that they are the cause of these desires.

Who would not want to return to the mountains and cultivate the way? Yet they do not go there, as they are ensnared by their cravings.
Yet even if you do not return to the lush mountains to cultivate your mind, according to your individual ability, you should engage yourself in wholesome practices.

自樂能捨、信敬如聖。難行能行、尊重如佛。
慳貪於物、是魔眷屬。慈悲布施、是法王子。

If you can abandon your own pleasures, you will be trusted and revered as a sage. If you can practice the difficult, you will be venerated like a buddha.
Addicted to things, you are a follower of Māra. Compassion-ately giving to others, you are a dharma-prince.

高岳峩巖、智人所居。碧松深谷、行者所棲。[7]
飢餐[8]木果、慰其飢腸、渴飲流水、息其渴情。

Among the lofty peaks—this is where the wise dwell. The deep valleys of blue pines are home to religious practitioners.
They satisfy their hunger by eating fruits and vegetation, and quench their thirst by drinking from the streams.

喫甘愛養、此身定壞。著柔守護、命必有終。
助響巖穴、爲念佛堂。哀鳴鴨鳥、爲歡心友。

Though you lavish your body with fine foods, it will inevitably break down. You wear soft clothing to preserve yourself, but will never escape death.

7 The note in *HBJ* offers 栖 instead of 棲, but they are synonyms, so no change is necessary.

8 The note in *HBJ* offers 飡 instead of 餐, but they are synonyms, so no change is necessary.

Echoes resounding in a cavern—a hall for the recitation of the Buddha's name. The sad cries of wild geese warm the heart of a friend.

拜膝如冰、無戀火心。餓腸如切、無求食念。
忽至百年、云何不學。一生幾何、不修放逸。

Knees bent in reverence may become as cold as ice, but you should harbor no thought of the warmth of fire. Suffering from the pangs of hunger, have no thought of seeking food.
A hundred years passes by in a flash, so why not train yourself? In the course of our lives, how much time is frittered away, without cultivation?

離心中愛、是名沙門。不戀世俗、是名出家。
行者羅網、狗被象皮。道人戀懷、蝟入鼠宮。

Only one who frees his mind from desire is called a śramaṇa. Only one who is not attached to the mundane world is called a renunciant (*pravrajita*).
A practitioner wearing finery is like a dog in an elephant skin. A man of the way with hidden yearnings is like a hedgehog trying to enter a mouse hole.

雖有才智、居邑家者、諸佛是人生悲憂心。
設無道行、住山室者、衆聖是人生歡喜心。

Although you may be able and wise, if you remain in your home in the village, all the buddhas feel sorry for you.
You live in a mountain hut, not practicing the way; but still the sages have joy.

雖有才學、無戒行者、如寶所導而不起行。

雖有勤行、無智慧者、欲往東方而向西行。

Even if you have ability and learning, if you do not live according to the rules of morality, it is like being guided to a cache of jewels, and not going to get them.
Even though you may practice diligently, without wisdom, it is like wanting to go East, but heading West.

有智人所行、蒸米作飯。無智人所行蒸沙作飯。
共知喫食而慰飢腸、不知學法而改癡心。
行智俱備如車二輪。自利利他如鳥兩翼。

The practices of those possessing wisdom are like boiling raw grains to make rice. The practices of those who lack wisdom are like trying to make rice by boiling sand.
Everyone knows well enough to eat to satisfy their hunger, but they don't know enough to study the Dharma in order to rectify their deluded thoughts.
Needing both practice and wisdom is like a carriage that needs two wheels. Improving one's own spiritual condition and then elevating others is like the two wings of a bird.

得粥祝願不解其意、亦不檀越所羞恥乎。
得食唱唄不達其趣、亦不賢聖應慚愧乎。

If you receive the gruel and offer a prayer but do not understand its meaning, won't you be embarrassed to face the almsgivers?
If you accept food and offer invocations but don't penetrate their point, shouldn't you feel shame before the holy ones?

人惡尾蟲不辨淨穢、聖憎沙門不辨淨穢。
棄世間喧乘空天上、戒爲善梯。
是故破戒爲他福田、如折翼鳥負 龜翔空。

Everyone hates wriggling bugs that do not distinguish between clean and dirty; the sages abhor those śramaṇas who do not distinguish between purity and defilement.
The rules of morality are a good ladder for escaping the clamor of the world, and ascending to the heavens.
Hence, breaking the precepts and [presuming to] serve as a field of merit for others is like a bird with broken wings trying to fly in the sky carrying a tortoise on its back.

自罪未脫、他罪不贖。然豈無戒行受他供給。
無行空身養無利益。無常浮命愛惜不保。

When you are not free of your own sins, you cannot expiate the sins of others. This being the case, how can you ignore the rules of morality and yet accept offerings from others?
An empty carcass without practice, even if supported, gains no benefit. Ephemeral and impermanent life, grasped for, cannot be preserved.

望龍象德能忍長苦、期獅子座永背欲樂。
行者心淨諸天共讚、道人戀色善神捨離。

Aiming for the virtues of the dragon-sages, you can endure long suffering; setting your sights on the lion's seat, you turn your back on pleasure forever.
When a practitioner's mind is purified, all the celestials join together in praise. When a man of the way harbors sexual desires, the good spirits abandon him.

四大忽散不保久住、今日夕矣、頗行朝哉。
世樂後苦、何貪着哉。一忍長樂、何不修哉。
是道人貪、行者羞恥。出家富、是君子所笑。

The four elements suddenly disperse and the body's long abiding cannot be maintained. The day has passed, and the morn is nigh!
Worldly pleasures eventually become suffering—why cling to them? After a moment of restraint we indulge long—why not cultivate yourself?
When "man of the Way" is greedy, practitioners are ashamed. When the "renunciant" accumulates wealth, he is the laughingstock of intelligent people of the world.

遮言不盡、貪着不已。第二無盡、不斷愛着。
此事無限、世事不捨。彼謀無際、絶心不起。

Though admonished endlessly, you don't end your addictions. You say, "I won't do it again," but you never get rid of attachment.
There is no end to one's worldly affairs, so they are never relinquished. Your scheming goes on without limit, so it never occurs to you to put a stop to it.

今日不盡、造惡日多。明日無盡、作善日少。
今年不盡、無限煩惱。來年無盡、不進菩提。

You always say, "I'll do it today," so your days of evildoing grow. You always say, "I'll do it tomorrow," and your chances of doing good diminish.
"This year" never ends, so there is no end to affliction. "Next years" are without limit, so you never advance to bodhi.

時時移移、速經日夜。日日移移、速經月晦。
月月移移、忽來年至。年年移移、暫到死門。

The hours keep moving, the days and nights quickly pass by. The days keep moving, and the weeks and months fly by.
The days keep moving, and before you know it, it's next year. The

years keep moving, and you suddenly arrive at death's door.

破車不行、老人不修。臥生懈怠、坐起亂識。
幾生不修、虛過日夜。幾活空身、一生不修。
身必有終、後身何乎。莫速急乎。莫速急乎。

A broken carriage does not roll, and in advanced age, you won't practice. Lying down, you get lazy, and sitting brings distraction.
How long will you live not cultivating, vacantly passing the days and nights? How long will you live with an empty body, not cultivating it for your whole life?
This body will certainly perish—what body will you have afterward? Isn't it urgent?! Isn't it urgent?!

發心章終。

End of *Awaken Your Mind and Practice*

3. *The Great Vehicle Repentance for Indulgence in the Six Faculties*

大乘六情懺悔
Daeseung yukjeong chamhoe

釋元曉撰[1]

By the Bhikṣu Wonhyo
Translated by A. Charles Muller

若依法界始遊行者、
於四威儀無一唐遊。
念諸佛不思議德、
常思實相朽銷業障。
普爲六道無邊衆生、
歸命十方無量諸佛。

If you start your journey relying on the realm of reality,
You will not take a single false step in any of the four bodily postures;
Mindful of the inconceivable virtues of the buddhas,
Always contemplating things as they really are, you erase your karmic hindrances.
For the purpose of limitless sentient beings in the six courses of

1 This text is translated from the version contained in *HBJ* 842a–844a. The note in the colophon of the *HBJ* version indicates that this is a recension of the text contained in the *Taishō shinshū daizōkyō*, no. 1908.

rebirth,
I take refuge in the countless buddhas of the ten directions.

諸佛不異而亦非一。一卽一切一 切卽一。
雖無所住而無不住。雖無所爲而無不爲。
一一相好、一一毛孔 遍無邊界盡未來際、
無障無礙。無有差別 教化衆生無有休息。

The buddhas are not different [from each other] and yet are not the same.
One is all, all are one.
Though there is no place to abide, there is no non-abiding.
Though one does nothing, there is nothing not done.
Each and every major and minor mark, each and every pore [of the buddhas' bodies]
Pervades limitless realms and extends throughout all future time,
With neither hindrance nor obstruction. Making no distinctions,
They edify sentient beings without a moment's rest.

所以者何。
十方三世 一塵一念 生死涅槃 無二無別。
大悲般若不取不捨。以得不共法相應故。

How is this so?
The ten directions and the three times—one atom, a single moment,
Saṃsāra and nirvāṇa are not two things—they are not distinguished.
Great compassion and prajñā are neither grasped nor relinquished.
This is because one gains association with the distinctive

characteristics [of the Buddha].[2]

今於此處蓮花藏界、盧舍那佛坐蓮花臺
放無邊光。集無量衆生 轉無所轉大乘法輪。
菩薩大衆遍滿虛空 受無所受大乘法樂。

Now, in this place—the World of the Lotus Store,[3]
Vairocana Buddha sits on his lotus throne
Emitting limitless illumination, and gathering countless sentient beings,
He turns the unturnable wheel of the Great Vehicle dharma.
A great multitude of bodhisattvas extending throughout space
Experience the unexperienceable joy of the Great Vehicle dharma.

而今我等 同在於此 一實三寶 無過之處、
不見不聞如聾如盲。無有佛性 何爲如是。
無明顚倒 妄作外塵、執我我所 造種種業。
自以覆弊 不得見聞、猶如餓鬼臨河見火。
故今佛前深生慚愧 發菩提心 誠心懺悔。

Yet while we reside in this
Faultless place of the three treasures of the one reality,
We neither see nor hear, as if deaf and blind.
Have we no Buddha-nature? How did it come to this?
Through nescience and cognitive distortion we deludedly construct external objects,

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2 These are the special characteristics of the Buddha that are not shared by sentient beings, *arhats*, *pratyeka-buddhas*, etc. (Skt. *āveṇika-buddha-dharma*). Most commonly referred to in this context are the eighteen special characteristic. For a list of these, see the term 十八不共法 in the *DDB*.

3 According to the *Avataṃsaka-sūtra* 華嚴經, the world created through the vows and practices of Vairocana Buddha 盧遮那佛. It rests on a great lotus flower (Skt. *kusuma-tala-garbha-vyūhalaṃkāra-lokadhātu-samudra*). Abbreviated as 華藏界.

Attaching to "I" and "mine," creating all kinds of karma.
Because of these veils, we can neither see nor hear [properly],
Just like hungry ghosts who, approaching a river, see fire.
Therefore now, before the Buddha, with profound shame,
We arouse the mind of enlightenment, sincerely repenting.

我及衆生、無始以來、
無明所醉、作罪無量。
五逆十惡、無所不造。
自作教他、見作隨喜。
如是衆罪、不可稱數
諸佛賢聖、之所證知。
已作之罪、深生慚愧、
所未作者、更不敢作。

I and other sentient beings, since time immemorial,
Having been drugged by nescience, committed countless crimes.
Including the five heinous crimes and the ten evil behaviors,[4] there is nothing we haven't done.
Whether doing it oneself, getting someone else to do it, or taking joy in someone else doing it,[5]
Myriad crimes such as these, though beyond counting,
Are fully known by all the holy ones.
Deeply ashamed of our past sins,
We dare not repeat them in the future.

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4 十惡. Behaviors proscribed by the ten precepts 十戒: killing 殺生, stealing 偸盜, debauchery 邪婬, lying 妄語, using immoral language 綺語, slandering 惡口, equivocating 兩舌, coveting 貪欲, becoming angry 瞋恚, and holding false views 邪見. Also called 十惡業 (Skt. *daśâśubhāḥ*).

5 These are aspect of sinful behavior analyzed in Vinaya texts. See, for example, the *Dasheng sanju chanhui jing* 大乘三聚懺悔經, T 1493.24.1091c–92a.

然[6]此諸罪、實無所有。
衆緣和合假名爲業。
卽緣無業、離緣亦無。
非內非外、不在中間。
過去已滅、未來未生、現在無住。
故所作以其無住、故亦無生。
先有非生、先無誰生。

Yet these crimes do not truly exist.
[They are nothing other than] clusters of conditions that come together and are provisionally called "karma."
Engaged in conditions there is no karma, and apart from conditions there is also no karma.
[This karma] is neither inside nor outside, nor does it exist somewhere in between.
The past is already gone, the future has not yet arrived, and the present does not linger.
Hence its creation is due to its not abiding, and therefore it is also unarisen.
Previously existent, it does not arise; previously non-existent, from whence does it come?

若言本無 及與今有、二義和合 名爲生者。
當本無時 卽無今有、當今有時 非有本無。
先後不及 有無不合。二義無合 何處有生。
合義旣壞 散亦不成。不合不散 非有非無。
無時無有、對何爲無。有時無無、待誰爲有。
先後有無、皆不得成。

If you say [karma] was originally non-existent and has now come to be existent
These two implications put together are called "production."

6 Commentators have suggested 然 for this lacuna. 而 would also be a reasonable candidate.

[This means that] at the time of its original non-existence it is not presently existent,
And at the time of its present existence it is not originally non-existent.
Before and after do not extend into each other; existence and non-existence do not meet.
If the two implications do not match, where can there be production?
Once the meaning of "combining" has been refuted, being disintegrated, it is also not established.
There is neither combination nor disintegration, neither existence nor non-existence.
At the time of non-existence, nothing exists, so in contrast to what would there be non-existence?
At the time of existence, there is no non-existence, so for whom do we say that there is existence?
Neither before nor after, neither existence nor non-existence can be posited.

當知、業性本來無生 從本以來 不得有生。
當於何處 得有無生。有生無生 俱不可得。
言不可得 亦不可得。業性如是、諸佛亦爾。

We should know that the essence of karma is originally unproduced,
And thus from the beginning is incapable of production.
In what place can there possibly be non-production?
Neither production nor non-production are possible, and
Saying that they are not possible is also not possible.
The nature of karma is like this, and so are the buddhas.

如經說言。譬如衆生造作諸業。若善若惡 非內非外。如是業性非有非無、
亦復非是。本無、今有、非無因生、無作無受。
時節和合故得果報。

As the [*Nirvāṇa*] *Sūtra* says:

It is like sentient beings creating various kinds of karma—it could be good or bad, and [it is not limited to] being either internal or external. This karma-nature being neither existent nor non-existent is also not like this. Originally non-existent, now existent, there is no lack of causal production, no creation and no reception [of experiential rewards]. Karmic fruition is gained [only] at the confluence [of various factors] at the appropriate time.[7]

行者若能數數思惟如是實相而懺悔者、
四重五逆 無所能爲。猶如虛空 不爲火燒。
如其放逸 無慚無愧、不能思惟 業實相者。
雖無罪性 將入泥梨。猶如幻虎 還呑幻師。
是故當於 十方佛前、深生慚愧 而作懺悔。

If we practitioners can repeatedly contemplate reality like this with a repentant attitude,
There is no way to commit the four grave offenses[8] and five heinous acts.
They are just like thin air, which can't be burnt.

7 Abridgment of T 374.12.555b27–c1

8 四重. The four most serious offenses (Skt. *pārājika*) that can be committed by Buddhist monks and nuns: (1) engaging in immoral sexual behavior or bestiality (Skt. *abrahmacarya*) 淫, (2) stealing (Skt. *adattādāna*) 盜, (3) killing a human being (Skt. *vadhahiṃṣa*) 殺, (4) lying 妄 about one's spiritual attainments (Skt. *uttaramanusyadharma-prālapa*). The commission of one of these offenses by a member of the clergy can result in expulsion from the saṃgha.

One who lacks a conscience and shame
Cannot accurately contemplate karma.
And even though karma lacks any essence of criminality, one ends up going to hell.
It is like the case of a conjured tiger, which furthermore bites the conjurer.
Therefore, in the presence of the buddhas of the ten directions,
You should feel profound conscience and shame and practice repentance.

作是悔時莫以爲作。卽應思惟懺悔實相。
所悔之罪旣無所有。云何得有能懺悔者。
能悔所悔皆不可得、當於何處得有悔法。

At the time you express this repentance, you should not think you are doing anything special.
Thus you should contemplate the true character of repentance.
If the sins that are repented have never had a place to exist,
Where is the repenter?
[Given the fact that] both repenter and the repented are unobtainable,
Where, exactly is the practice of repentance to be carried out?

於諸業障 作是悔已、亦應懺悔 六情放逸。
我及衆生、無始已來 不解生
妄想顚倒、計我我所。內立六情、依而生識。
外作六塵、執爲實有。不知皆是 自心所作、
如幻如夢氷無所有。

Once you have fully repented of your karmic hindrances,
You should also repent your indulgence in the [objects of] the six sense faculties [saying:]
I, as well as sentient beings from time immemorial,

Have not understood
How all phenomena are originally unproduced.
In states of deluded thought and cognitive distortion,
We imagine "I" and "mine."
Within, we establish the six sense bases, and depending on these give rise to cognition.
Externally, we construct the six data fields[9] and attach to them as if they truly exist
We do not realize that these are all the products of our own mind,
That like a dream, or an illusion, they have never existed.

於中橫計、男女等相、起諸煩惱。
自以纏縛、長沒苦海、不求出要。
靜慮之時甚可怪哉。

Herein we mistakenly perceive characteristics of gender and so forth, giving rise to the afflictions.
From being bound to these afflictions, we are long submerged in the ocean of suffering, and do not strive to get out.
If we calmly contemplate on this, is it not amazing?

猶如眠時 睡蓋覆心。妄見己身、大水所漂、
不知但是 夢心所作。謂實流溺、生大怖懷。
未覺之時、更作異夢。謂我所見 是夢非實。
心性聰故、夢內知夢 卽於其溺 不生其懷。
而未能知身臥床上 動頭搖手 勤求永覺。
永覺之時 追緣前夢 水與流身 皆無所有。
唯見本來 靜臥於床。

9 六塵. The five sensory fields and the thought-field. They are the field of form 色塵, field of sound 聲塵, field of odor 香塵, gustatory field 味塵, tactile field 觸塵, and conceptual field 法塵. Mostly synonymous with 六境, except that the usage of the logograph 塵 indicates their defiling character, since, when the six consciousnesses apprehend their objects, the six faculties 六根 become tainted.

It is like the drowsiness that fogs the mind when one is going to sleep.
[In the dream] we [might] deludedly see ourselves as being carried away in a great river,
Without realizing that it is actually a dream.
Feeling like we are really drowning, we are scared to death.
Then, not yet awake, we have another dream,
And [in this state] say, "What I saw was a dream, which was not real."
Because of the mind's intelligence, one is aware of the dream within a dream,
And thus, not be afraid of drowning.
Yet we are still unable to be aware that we are lying on the bed.
Head shaking and hands trembling, we struggle to really wake up.
When we are finally awake and reflect back on the previous dream,
Neither the river nor our drowning selves had a place of existence.
We see nothing but ourselves quietly lying on the bed.

長夢亦爾。
無明覆心、妄作六道、流轉八苦。
內因諸佛不思議熏、
外依諸佛大悲願力、髣髴信解。
我及衆生、唯寢長夢、妄計爲實。
違順六塵、男女二相 竝是我夢、永無實事
何所憂喜。何所貪瞋。

It is the same with the long dream [of cyclic existence].
Nescience obscures the mind, such that one deludedly creates the six des-tinies,[10] and continues to experience the eight kinds of

10 六道. Six kinds of rebirth in saṃsāra that are undergone by sentient beings in accord with their good or evil actions carried out in their previous lifetimes. Also written as 六趣. These are (1) hell 地獄 (Skt. *narakagati* 地獄道), (2) hungry ghost 餓鬼 (Skt. *pretagati* 餓鬼道), (3) animal 畜生 (Skt. *tiryagyonigati* 畜生道), (4) asura 修羅 (Skt. *asura-gati* 修羅道), (5) human 人間 (Skt. *manusya-gati* 人

suffering.[11]
Inwardly, from the inconceivable perfuming of all buddhas,
Outwardly, with the power of the great compassionate vow of the buddhas, we gain a trace of belief and understanding.
I and other sentient beings are merely asleep, in a long dream, which we deludedly imagine to be real.
The agreeable and disagreeable objects in the six sense fields and the two characteristics of male and female
Are nothing but the content of our dream, and have never been real.
So what is there to be unhappy and happy about? What is there to desire and hate?

數數思惟 如是夢觀、漸漸修得 如夢三昧。
由此三昧 得無生忍。從於長夢 豁然而覺、
卽知本來 永無流轉。但是一心 臥一如床。

If we repeatedly engage in this kind of contemplation of our existence being like a dream,
We can gradually cultivate and attain the samādhi that maintains awareness of the dreamlike nature of our cognitive existence.
Based on this samādhi one attains the level of patient acceptance based on awareness of the non-arising of phenomena.
From this one suddenly and clearly awakens from the long dream,
And thus knows that this continuous flow has originally never existed.

間道), and (6) gTod 天 (Skt. *deva-gati* 天道). The lower three 下三途 are the result of predominantly evil karma while the higher three 上三途 are the result of predominantly good karma.

11 八苦. As taught by Śākyamuni in his exposition of the Four Noble Truths, these include the four physical forms of suffering: birth 生, aging 老, sickness 病, and death 死, along with the four psychological forms of suffering: separation from that which we love 愛別離苦, association with that which we hate 怨憎會苦, inability to fulfill our desires 求不得苦, and suffering from the instability of the five skandhas 五陰盛苦.

There is only this One Mind, sleeping in this same bed.

若離能如是、數數思惟、雖緣六塵 不以爲實、
煩惱羞愧 不能自逸。是名大乘 六情懺悔。

If you are able to free yourself like this, and repeatedly contemplate,
Even though the objects in the six fields that are cognized are not to be regarded as real,
With shame for your afflictions, you cannot be self-indulgent.
This is called the Great Vehicle Repentance of the [Indulgence in] the Six Faculties.

VI

THE BIOGRAPHIES OF THE MONK WONHYO

1.
Wonhyo the Unbridled

元曉不羈

Translated by Sem Vermeersch

聖師元曉、俗姓薛氏。祖仍皮公、亦云赤大公、今赤大淵側、有仍皮公廟。父談棕乃末。初示生于押梁郡南(今章山郡)、佛地村北、栗谷娑羅樹下。村名佛地、或作發智村(俚云弗等乙村)。娑羅樹者、諺云、「師之家本住此谷西南、母旣娠而月滿、適過此谷栗樹下、忽分産、而倉皇不能歸家、且以夫衣掛樹、而寢處其中、因號樹曰娑羅樹。」其樹之實、亦異於常、至今稱裟羅栗。

The sagely teacher Wonhyo's secular surname was Seol.[1] His grandfather was Lord Ingpi, who was also known as Lord Jeokdae.[2] At present, there is a shrine dedicated to Lord Ingpi next to the Jeokdae pond. His father was Damnal Naemal.[3] He first showed the signs of his [imminent] birth in the south of Amnyang Prefecture [Interlinear Note: This is now Jangsan

1 This section is translated from the text starting at *HBJ* 6.347b17.

2 Otherwise unknown. "Ingpi" is likely a transcription of a native term; "Jeokdae" means "red and big."

3 Otherwise unknown. "Naemal," more commonly spelled "namal" 奈末 or "nāma" 奈麻, is a title corresponding with the 11th rank in Silla's 17-tier bureaucracy. This also means that Wonhyo probably belonged to the head-rank five status group, which was allowed this rank.

Prefecture.][4] north of Bulji village, under the śāla trees[5] in Chestnut valley. The village is called "Bulji" [Buddha place] or "Balji" [producing wisdom]. [Interlinear Note: In the vernacular it is called Buldeung-eul village.][6]

As for the śāla trees, legend has it that the master's house was originally in the southwestern part of this valley. When her pregnancy had reached the stage where her belly resembled a full moon, his mother happened to pass through the valley underneath the chestnut trees, when suddenly she had to give birth. It was so urgent that she could not return home, so she tied her husband's clothes to the tree and lay down to give birth there. This is why the tree was called a śāla tree; its fruits were out of the ordinary, and to this day they are called śāla chestnuts.[7]

古傳昔有主寺者、給寺奴一人、一夕饌栗二枚、奴訟于官。官吏怪之、取栗檢之、一枚盈一鉢。乃皈判給一枚。故因名栗谷。師旣出家、捨其宅爲寺、名初開。樹之旁置寺曰裟羅。

According to an ancient tradition, once there was a temple abbot who gave each temple slave two chestnuts for their evening meal, so the slaves brought a case against him with the authorities. An official clerk found this

4 Originally a small state known as Amnyang soguk 押梁小國 or Apdok soguk 押督小國, it was incorporated as a Silla Prefecture (*kun* 郡) by King Jima (r. 112–134), and renamed Jangsan 章山 by King Gyeongdeok (r. 742–765). See *Samguk sagi* 34, 2:184 (Yi Byeongdo tr., Seoul: Eulyusa, 1983). It was renamed Gyeongsan 慶山 by King Chungseon (r. 1308–1313) of Goryeo, which is also the current name. It is in North Gyeongsang Province, just to the east of Daegu.

5 Also sāla or sāl, the *Shorea robusta*, a tall forest tree that flowers in April/May, common in Northern India and Nepal. It is said that when the Buddha entered nirvāṇa, a pair of these trees stood on each side of his bed. Also, according to some accounts, his mother held on to a flowering śāla branch when giving birth; hence it here serves to associate Wonhyo's birth with that of the Buddha.

6 *Deung-eul* may correspond to the modern word *deongeori*, "lump, mass," so it is simply a native translation of the Chinese *di* 地 (land).

7 In other words, Wonhyo was born under a chestnut tree; but to establish parallels with the Buddha's birth, which in some versions took place under a śāla tree, the chestnut tree is promoted to the equivalent of this mythical tree from a distant country.

strange, and confiscating the chestnuts for inspection found that one filled an entire bowl. Thus he ruled that rather than [giving more], henceforth [only] one chestnut should be given [for each slave's evening meal]. For this reason the place is known as Chestnut valley. After the master left household life he donated his house to turn it into a temple, calling it Chogae [initial awakening] [temple]. Next to the tree he established a temple called Śāla [temple].

師之行狀云、「是京師人、」從祖考也。唐僧傳云、「本下湘州之人。」按、麟德二年間、文武王割上州下州之地、置歃良州。則下州乃今之昌寧郡也、押梁郡本下州之屬縣。上州則今尚州、亦作湘州也。佛地村今屬慈仁縣、則乃押梁之所分開也。

According to the master's "Account of Conduct,"[8] he was a "man from the capital," referring to his grandfather's [origins]. According to the Chinese biographies of monks,[9] he was originally from lower Sangju. This is based on the fact that in the second year of Linde (665), King Munmu (r. 661–681) divided the territory [of Silla] into upper and lower provinces[10] and also established Samnyang Province;[11] the lower province corresponds to present-day Changnyeong Prefecture.[12] Amnyang Prefecture was originally

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8 The *haengjang* 行狀 was a final report on a person's activities compiled shortly after his death by his relatives, or, in the case of monks, by his disciples. Perhaps the information on his father and grandfather is also derived from this document, although it is doubtful whether an original document survived until Iryeon's time.

9 The Tang Biographies of Monks. Tang here presumably stands for China, as Iryeon was surely aware that Wonhyo's biography could be found in the Song compilation of eminent monks compiled by Zanning; the "Tang biographies" usually refers to Daoxuan's compilation of 667, the *Xu gaoseng zhuan* (T 2060). See the translation below of Zanning's biography of Wonhyo.

10 This administrative reorganization is also described in *Samguk sagi*, fasc. 34, under Yangju. It basically amounted to a reorganization of Silla's prefectures in two groups, a northern ("upper") and a southern ("lower") group, probably to prepare for the eventual redivision of the country after unification in nine provinces (*chu*) in 685.

11 Present-day Yangsan, in South Gyeongsang Province.

12 In South Gyeongsang Province.

a dependent county in the lower province. The upper province is present-day Sangju 尚州, which is also sometimes given as Sangju 湘州.[13] Bulji village is now part of Ja-in County, which was separated from Amnyang [Prefecture].[14]

師生小名誓幢、第名新幢(幢者俗云毛也)。初母夢流星入懷、因而有娠。及將産、有五色雲覆地、眞平王三十九年、大業十三年丁丑歲也。生而穎異、學不從師。其遊方始末、弘通茂跡、具載唐傳與行狀、不可具載。唯鄉傳所記、有一二段異事。

After the master was born, his childhood name was Seodang (Promised Banner), while his home was called Sindang (New Banner).[Interlinear Note: *Dang* (幢 banner) is commonly called *mo* (毛 hair).][15] At first, his mother dreamt of a falling star entering her bosom, and because of this became pregnant. When she was about to give birth, five-colored clouds covered the earth.[16] This was the thirty-ninth year of King Jinpyeong's reign, or the thirteenth year of Daye, 617.

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13 Iryeon seems to be at pains to avoid saying that the *Song gaoseng zhuan* is mistaken, in that Wonhyo was not from Sangju but from Amnyang (Gyeongsan), and that he moreover miswrote Sangju 尚州 as Sangju 湘州. Perhaps Zanning unconsciously used the wrong *sang* character because it is also the second character in Uisang's 義湘 name; his biography comes before Wonhyo's in the same fascicle. In other cases, however, Iryeon does point out mistakes in Chinese biographies, albeit in a very oblique way, as in the case of Daoxuan's writing Hwangnyongsa 皇龍寺 as Hwangnyungsa 皇隆寺; see *HBJ* 6.342c3 (in a comment to the biography of Wongwang).

14 Ja-in County (*hyeon*) is now a district (*myeon*) of Gyeongsan. The exact location of Bulji village is not known.

15 Banner (*dang* 幢, Ch. *chuang*) is more like a kind of tube-shaped ritual accessory often used in Buddhist rituals. It could also refer to an ornamental pillar, a kind of Buddhist votive shrine. Iryeon's gloss is not clear; perhaps he refers to the feathers decorating the banner (*mo* refers to any kind of bodily covering), but it also seems possible that this is a glossogram, i.e., the native pronunciation of the Chinese character word. However, the word *tang* is used not only in a Buddhist context, but also sometimes stands for a tribal or military unit, similar to the Manchu "banners."

16 This is a trope of an immaculate conception that can be found in most biographies of monks. It also serves to replicate the legend of Śākyamuni, whose mother conceived after dreaming of a white elephant.

When he was born, he was extraordinarily precocious. In his studies, he did not follow [one particular] master. The details of his travels, as well as the wide renown he gained for his exploits, are all related in the Chinese biography and his account of conduct. These cannot all be quoted here. Yet in the native biography [of Wonhyo][17] are recorded one or two alternative events [that are quoted here].

師嘗一日風顚唱街云、「誰許沒柯斧、我斫支天柱。」人皆未喩、時太宗聞之曰、「此師殆欲得貴婦、産賢子之謂爾。國有大賢、利莫大焉。」時瑤石宮(今學院是也)、有寡公主。勅宮吏覓曉引入。宮吏奉勅將求之、已自南山來過蚊川橋(沙川、俗云年川、又蚊川、又橋名楡橋也)遇之。佯墮水中濕衣袴。吏引師於宮、褫衣曬晾、因留宿焉。公主果有娠、生薛聰。聰生而睿敏、博通經史、新羅十賢中一也。以方音通會華夷方俗物名、訓解六經文學、至今海東業明經者、傳受不絶。

Once upon a time the master behaved as if he was crazy, singing the following ditty in the streets: "Who will lend me a handle-less axe, so that I can cut away the pillar supporting Heaven?" Nobody understood what he meant, but when it came to the ears of King Daejong,[18] he said, "This master is probably shouting like this because he wants to obtain a bride of noble rank to sire a sage-child. If the country has a great sage, there can be no benefit greater than this."[19] At that time in the Yoseok palace[20] [Interlinear

17 *Hyangjeon* 鄕傳: another Silla work, possibly the *Su-i jeon* 殊異傳(Tales of Marvels), which is no longer extant; it could also refer to more than one work.

18 I.e., King Muyeol (r. 654–661), whose personal name was Gim Chun-chu. He laid the foundations for Silla's unification of the Three Kingdoms.

19 There are two interesting parallels to this story: one is the story of King Yao Xing of Later Qin who forced the eminent monk Kumārajīva (344–413) to father a son so as to produce a great sage; the other is the story of how the Baekje commoner Seodong employed a song to entice a Silla princess.

20 Yoseok palace 瑤石宮 "Precious Jade Palace" is west of Wolseong fortress in Gyeongju. According to the *Sinjeung Dongguk yeoji seungnam*, fascicle 21, it was just south of the Gyeongju *hyanggyo* (county school).

Note: Now it is a school.] there was a widowed princess.[21] The king ordered a clerk to look for Wonhyo and lure him into the palace. The clerk received the order and set off to look for him. Wonhyo had already come down from Namsan and was crossing the bridge over the Mun stream [Interlinear Note: The Sa (sandy) stream is commonly called the Sae (new) stream, or also the Mun (mosquito) stream.[22] The bridge is also called the Yu [elm] bridge.][23] When the clerk met him, he pretended to [accidentally] fall into the stream, so that his robes and trousers were wet. The clerk then led the master into the palace. He took off his clothes to dry them and thus had to stay the night. As a result the princess became pregnant, and gave birth to Seol Chong. Seol Chong turned out to be bright and clever,[24] and quickly gained a broad command of all the classics and histories; he is thus counted as one of the ten sages of Silla.[25] Using the local elocution [of Silla] he made it possible to communicate both Chinese and foreign customs and things, and also used them as glosses to explain the Six Classics and literary works.[26] To this day in Korea, the art of explaining the classics in this way has been transmitted unbroken.

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21 Possibly King Muyeol's daughter.

22 All these names refer to the Nam stream (South stream), so called because it flows south of the Wolseong palace. The second name, Yeoncheon 年川, should probably be read as Saecheon; the Korean gloss for the Chinese character *yeon* 年 is *hae* "sun, year, of the new year"; in the last sense, by extension it can also be read as *sae* "new." The *sa* in Sacheon, here translated as sandy stream, may therefore also be simply a transcription of the same native word *sae*.

23 The bridge probably corresponds to a place later called Woljeong 月精 (moon essence) bridge; remains of it have recently been discovered.

24 As indicated by his name, *chong* 聰 means "clever, bright."

25 The other sages are believed to have included amongst others such luminaries as Gim Dae-mun (fl. 8c), Choe Chi-won (b. 857), and Choe Seung-u (fl. 890).

26 This refers of course to the famous *idu* 吏讀 (clerical script) system in which Chinese characters are used as phonograms to transcribe Korean sounds.

曉旣失戒生聰、已後易俗服、自號小姓居士。偶得優人舞弄大瓠、其狀瑰奇。因其形製爲道具、以華嚴經、「一切無礙人、一道出生死、」命名曰 '無礙'。仍作歌流于世。嘗持此、千村萬落且歌且舞、化詠而歸、使桑樞瓮牖玃猴之輩、皆識佛陁之號、咸作南無之稱、曉之化大矣哉。

Having thus broken the precepts to sire Seol Chong, Wonhyo from then on wore secular clothes and styled himself "layman small-name."[27] By chance he acquired a big gourd that was used by entertainers for singing and dancing. Its appearance was grotesque, but because of its shape he made it into a dharma instrument. Because the *Avataṃsaka-sūtra says* that "someone who is without obstructions will escape the fate of birth and death through a single path,"[28] he devised the name Muae [No Obstruction].

Again he made songs to spread into the world, and with these songs he went to all the villages and hamlets; singing and dancing, he converted [people] with his hymns and returned. He made sure that even the poorest homestead[29] and those who were [as ignorant and misbehaved as] monkeys all knew the Buddha's names and could all chant the invocation "namas."[30] The conversion he achieved was great indeed!

其生緣之村名佛地、寺名初開、自稱元曉者、蓋初輝佛日之意爾。元曉亦是方言也、當時人、皆以鄉言、稱之始旦也。曾住芬皇寺、纂華嚴疏、至第四十廻向品、終乃絶筆。又嘗因訟、分軀於百松、故皆謂位階初地矣。亦因海龍之誘、承詔於路上、撰三昧經疏、置筆硯於牛之兩角上、因謂之角乘、亦表本始二覺之微旨也。大安法師、排來而粘紙、亦知音唱和也。

27 *Soseong geosa* 居士 (lit. "layman with the small surname"). This usually refers to someone of low social status; here it could mean "secular surname," in contrast to the Buddha's surname (Seok 釋) that monks take on ordination.

28 This can be found in the 60-fascicle translation of the *Hwaeom gyeong*, translated by Buddhabhadra between 418 and 420. See T 278.9.429b, chapter six, "The Bodhisattva [Samantabhadra] Clarifies the allegations."

29 Lit., "homes with mulberry door frames and windows made of jars." From ch. 28 of *Zhuangzi*.

30 Nammu 南無 (Skt. *namas*): to honor, to seek refuge in.

As for his place of birth being called "Buddha-land," his temple "Initial Awakening," and his own self "Break of Dawn"—these all refer to the incipient illumination of the Buddha sun.[31] "Wonhyo" is also a regional dialect form: in his time all the people called him by this native name. It means "first dawn."[32]

Once he resided at Bunhwangsa,[33] where he was compiling a commentary on the *Avataṃsaka-sūtra*. When he came to the fourth chapter, the Chapter on the Ten Transfers [of Merit],[34] he finally laid down his brush. Also, once because of a dispute he divided his body among a hundred pine trees, and therefore all thought that he was at the first stage of the [bodhisattva] path.[35] Yet because of the entreaties of the sea dragon, he received an edict on the road, and composed the commentary to the *Vajrasamādhi-sūtra*.[36] He placed his brush and inkstone on the horns of an ox, and for this was also called

31 *Buril* 佛日: a common epithet for monks, symbolizing the luminescence of enlightenment.

32 This explanation is puzzling, as Wonhyo 元曉 "original light" is clearly not a rendering of a native Korean word. Perhaps by "dialect" (*bang-eon* 方言) Iryeon here means a nonstandard sinitic form.

33 A temple founded in 634 by Queen Seondeok in the capital of Silla, Gyeongju. It is adjacent to the other great Gyeongju temple, Hwangnyongsa, which is to its south. The lower stories of Bunhwangsa's pagoda, which probably dates to Wonhyo's time, still remain; it has been designated National Treasure no. 30.

34 Some argue that this sentence should read "When he came to the fourteenth [fascicle], On the Ten Transferences," because in the 60-fascicle *Huayan jing*, the chapter on the ten transferences starts from fascicle fourteen. However, since the transferences are the fourth of the five practices of the bodhisattva as outlined in the *Huayan jing*, the present translation seems justifiable. Unfortunately, since only fragments of the actual commentary survive, it is impossible to determine which interpretation is correct.

35 Choji 初地 is also the name of a bodhisattva who appears in the 22nd chapter of the 60-fascicle *Huayan jing*. Upon ordination, he would "be able to transform his body into one hundred [bodies], each of which would in turn be able to manifest 100 bodhisattvas and which would all be related." T 278.9.547b.

36 This commentary, the *Geumgang sammae gyeong*, is extant in full. It has been translated by Robert E. Buswell Jr. in *Cultivating Original Enlightenment: Wonhyo's Exposition of the Vajrasamādhi-sūtra* (Honolulu: University of Hawai'i Press, 2007).

"Horn rider."[37] This was for the purpose of manifesting the subtle meanings of original and actualized enlightenment. When dharma master Daean came along to collate the papers and glue them together, it was the action of someone who was perfectly in tune with [Wonhyo's mind].[38]

既入寂、聰碎遺骸、塑眞容、安芬皇寺、以表敬慕終天之志。聰時旁禮、像忽廻顧、至今猶顧矣。曉嘗所居穴寺旁、有聰家之墟云。

After Wonhyo had entered into quiescence, Seol Chong ground the remaining bones and sculpted them into a likeness of Wonhyo. He enshrined [the statue] in Bunhwangsa to express his eternal respect and affection. Once when paying his respects at the side of the statue, it suddenly turned to look at him. To this day it is still turning back. Next to Hyeolsa,[39] where Wonhyo used to live, one can still see the ruins of Seol Chong's house [etc.].

讚曰、角乘初開三昧軸、舞壺終掛萬街風。月明瑤石春眠去、門掩芬皇顧影空。

The eulogy says:

> At first horn-rider opened the *Vajrasamādhi* scrolls
> In the end the dancing gourd dangled in the wind of a myriad streets
> Under the bright moon in the Yoseok palace, the spring dream vanished
> Behind closed doors of Bunhwangsa, his likeness looks back in emptiness

37 The meaning of this story will be examined in conjunction with its appearance in the next biography.

38 One clearly gets the impression that this biography is written for an audience of insiders already well acquainted with the other biographies, especially the one from the *Song gaoseng zhuan*, but perhaps also with other sources.

39 According to the *Seodang Hwasang bi*, this is the temple where Wonhyo passed away.

2.

Biography of Wonhyo, of the Hwangnyong Monastery in the Country of Silla, [vassal to] Tang [including] Daean

唐新羅國黃龍寺元曉傳大安

Translated by Sem Vermeersch

釋元曉、姓薛氏、東海湘州人也。丱鬣之年、惠然入法、隨師稟業遊處無恒。勇擊義圍、雄橫文陣、仡仡然桓桓然、進無前却。蓋三學之淹通、彼土謂爲萬人之敵。精義入神爲若此也。

Seok Wonhyo's secular surname was Seol.[1] He was a man from Sangju[2] in the [country across] the eastern sea. At the time of putting up his hair, he precociously entered the dharma. Following the master from whom he received instruction, he wandered around without any fixed pattern. Bravely he assaulted the doctrinal enclosure, heroically he roamed through the literary battlefield. Swiftly and valiantly he progressed, never being the first to yield. When it came to the three teachings,[3] he was so well versed in them that nobody in his country could match him. That is how deeply his mind was suffused with the essential meaning [of Buddhism].

1 Translated from *Song gaoseng zhuan* that text starting at T 2061.50.730a6. The Hwangnyongsa of the title is here written 黃龍寺 "Yellow Dragon Monastery" rather than 皇龍寺 "Imperial Dragon Monastery" as in Korean sources.

2 Sangju 湘州: i.e. Sangju 尙州. See the comments above in note 13 of "Wonhyo the Unbridled."

3 *Samhak* 三學: wisdom, meditation and moral discipline.

嘗與湘法師入唐、慕奘三藏慈恩之門。厥緣既差、息心遊往。無何、發言狂悖、示跡乖疏。同居士入酒肆倡家、若誌公持金刀鐵錫。或製疏以講雜華、或撫琴以樂祠宇、或閭閻寓宿、或山水坐禪。任意隨機、都無定檢。時國王置百座仁王經大會、遍搜碩德。本州以名望舉進之、諸德惡其爲人、譖王不納。

Once he [made up his mind] to enter Tang [China] together with dharma master [Ui]sang. They admired the Ci'en school of Tripiṭaka Master Xuanzang.[4] [However,] since his causality was different [from that of Uisang], he put his mind at rest and leisurely wandered around.[5] [For no special reason], he [started] saying outrageous things and exhibiting reckless behavior. Just like a householder he entered wine bars and frequented the homes of courtesans. Just like Sir [Bao]zhi he carried a metal knife and an iron staff.[6] Sometimes he composed treatises to lecture on the Variegated Flowers (*Avataṃsaka-sūtra*), sometimes he carried his zither to make music in shrines; sometimes he dwelled in villages, sometimes he sat in meditation amongst mountains and streams. Following his fancy as the opportunity presented itself, there was no fixed pattern [in his life].

At that time the king of his country organized a great assembly of a

4 Xuanzang (ca. 602–664), founder of the Chinese Yogâcāra school and intrepid traveler, who spent nearly twenty years of his life in India before returning with many new texts, which he then started to translate. The temple where he undertook the translations, Ci'ensi, later also became the name for his school, in the form taught by his disciple Kuiji (632–682).

5 This episode is recounted in detail in the biography of Uisang. See below.

6 Baozhi (418–514) was also known for his eccentric behavior. According to his biography in Huijiao's *Gaoseng zhuan* (T 2059.50.394a):

> His surname was Zhu, and he was from Jincheng [golden city]. He went forth at a young age and stayed in Daolinsi. He studied with the monk Sengjian and cultivated meditation. In the beginning of the Taishi era (465–471) of Liu Song, suddenly his behavior became strange. He no longer had any fixed abode, and did not eat or drink at regular times either. His hair grew to a few inches in length, and he always strode through the village streets barefoot. He held a stick in his hands, from which hung a knife to cut his beard and a mirror. Sometimes he also hung a few bolts of silk on that stick.

hundred seats [as prescribed by the] *Sūtra for Humane Kings*,[7] making a point of searching for the most erudite and virtuous. Because of his reputation [Wonhyo's] home district chose to present him, [but] all the virtuous [monks] loathed him, and slandered him, and thus the king would not offer him a place.

居無何、王之夫人、腦嬰癰腫、醫工絶驗。王及王子臣屬、禱請山川靈祠、無所不至。有巫覡言曰、「苟遣人往他國求藥、是疾方瘳。」王乃發使泛海、入唐募其醫術。溟漲之中、忽見一翁、由波濤躍出登舟、邀使人入海。覩宮殿嚴麗、見龍王。王名鈐海、謂使者曰、「汝國夫人、是青帝第三女也。我宮中先有金剛三昧經、乃二覺圓通、示菩薩行也。今託仗夫人之病、爲增上緣、欲附此經、出彼國流布耳。」於是將三十來紙、重沓散經付授使人、復曰、「此經渡海中、恐罹魔事。」王令持刀裂使人腨、而內于中、用蠟紙纏縢、以藥傅之、其腨如故。龍王言、「可令大安聖者、銓次綴縫、請元曉法師、造疏講釋之、夫人疾愈無疑、假使雪山阿伽陀藥力、亦不過是。」龍王送出海面、遂登舟歸國。

Shortly afterwards, the king's wife developed a tumor on her brain. The physicians had no experience with this, so the king, crown prince, and ministers prayed and sought aid at the shrines of many mountains and rivers; there was no place they did not go to. One shaman said: "Only if you send someone to another country to request medicine will it be possible to cure the disease." The king then dispatched an envoy to cross the sea and enter Tang to seek out its medical skills. In the middle of the vast and deep expanse of water, [the envoy] suddenly noticed an old man. He jumped out of the waves and climbed on board. He invited the envoy into the sea, where he was shown a magnificent palace. He was introduced to the dragon

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7 The *Renwang jing* exists in two versions, one translated by Kumārajīva in 401 (T 245) and one translated by Amoghavajra in 765 (T 246). The sūtra prescribes the hundred-seat assembly to ward off calamities. For an English study and translation see Charles Orzech, *Politics and Transcendent Wisdom: The Scripture for Humane Kings in the Creation of Chinese Buddhism* (University Park: Pennsylvania State University Press, 1998).

king, whose name was Qianhai [Sealer of the Ocean].[8] The dragon king addressed the envoy: "The lady of your country is the third daughter of the Blue Emperor.[9] In our palace, of old we have the *Vajrasamādhi-sūtra*. With its two forms of enlightenment[10] it is completely perfect, and shows the bodhisattva practice. Now I have taken advantage of the disease of the lady as a predominating contingency.[11] I want to attach this scripture so that it can be exported to the other country and disseminated widely." Thereupon he ordered thirty [folios] of paper to be brought. He piled up the scattered [leaves of the] scripture and gave it to the envoy. Again he said: "When it crosses the sea, I fear that some evil will befall it." The king ordered someone to take a knife and slit open the skin of the envoy's calf[12] to insert it. He used waxed paper to wrap around [the scripture] and then applied medicine to the calf, which was again as before. The dragon king spoke, "You should make the sage Daean estimate [the order] and paste everything together, and

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8 I have not found this name in any other context.

9 *Cheongje*, the deity in charge of spring. The color blue is associated with the east and with spring. Hence the association with Korea, the "country in the east" (Haedong, Dongguk).

10 These are original enlightenment (*benjue* 本覺) and actualized enlightenment (*shijue* 始覺). The *locus classicus* for this is the *Awakening of Mahāyāna Faith* (*Dasheng qixin lun*; T 1666, 1667), which, rather than translating Indian concepts about the potentiality of awakening, creates a new epistemological framework that fits more easily with traditional Chinese categories of thought. Especially, it was strongly influenced by the *ti-yong* (essence-function) binary that explains the apparent duality of something that is actually unitary. The *Vajrasamādhi-sūtra* (T 1730), the crucial text under discussion here, continues in the same vein, but arguably puts more focus on how enlightenment can be actualized. According to Robert Buswell, this sūtra was created in Korea in the last quarter of the seventh century. See his *The Formation of Chan Ideology in China and Korea: The Vajrasamādhi-sūtra, a Buddhist Apocryphon* (Princeton, N.J: Princeton University Press, 1989) for his arguments concerning the origins of the sūtra and also for a complete translation of it. Wonhyo's commentary has been translated in Buswell's *Cultivating Original Enlightenment*.

11 *Adhipati-pratyaya*; one of the four aspects of causation taught in Yogâcāra that related to all the unseen contingencies involved in the production of an event, including factors that contribute to bringing something about and factors that do not interfere in the arising of something.

12 It would be more logical to insert it in the thigh, which is attested as a secret hiding place in many cultures. See Buswell, *The Formation of Chan Ideology*, 48–49. However, the text has the character *chuan/jeon*, which means "calf."

request dharma master Wonhyo to make a commentary, and to lecture on it and explain it. The disease of the lady will be cured, no doubt about it. Even if you use the Agada medicine[13] from the snowy mountains,[14] its power will not exceed this." The dragon king then saw him off to the surface of the sea. Then he boarded the ship and returned to his country.

時王聞而歡喜、乃先召大安聖者黏次焉。大安者不測之人也。形服特異、恒在市鄽、擊銅鉢唱言、「大安大安」之聲、故號之也。王命安、安云、「但將經來。不願入王宮閾。」安得經排來成八品、皆合佛意。安曰、「速將付元曉講。餘人則否。」

At that time, the king heard [of his arrival] and was delighted. Thereupon he first summoned the sage Daean to collate everything. But Daean was a man who could not easily be gauged. His appearance and clothing were out of the ordinary, and he was frequently in the marketplaces, where he beat his copper bowl and chanted the words "daean, daean [great peace, great peace]." For this reason he obtained this appellation. The king ordered [Daean to come to the palace], but he replied: "The only way to go about this is to have the scripture come to me. I do not wish to enter the palace." After [Dae]an obtained the scripture he organized it in eight sections; all accorded with the Buddha's intention. [Dae]an said: "Quickly give it to [Won]hyo for him to lecture on. No one else will do."[15]

曉受斯經、正在本生湘州也。謂使人曰、「此經以本始二覺爲宗、爲我備角乘、將案几在兩角之間、置其筆硯。」始終於牛車、造疏成五卷。王請剋日、於黃龍寺敷演。時有薄徒、竊盜新疏。以事白王、延于三日、重錄成三卷、號爲略疏。

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13 A medicine said to cure all diseases. It is thus likened to a bodhisattva, someone who can also cure all the afflictions of people.

14 I.e., the Himalayas.

15 Daean appears only in this account, so it is unclear whether he actually existed or was invented as an intermediary to legitimize the authenticity of the scripture.

[Won]hyo received the scripture just as he was in his birthplace Sangju. He told the envoy [who had delivered the scripture]: "This scripture takes as its main theme the two forms of enlightenment, original and actualized. Please prepare for me a horn-vehicle [*gakseung* 角乘: could refer to an ox-carriage; but also refers to its homonym *gakseung* 覺乘 "enlightenment vehicle"], place a table between the two horns, and put brushes and an inkstone on it." Starting and finishing on the ox-carriage, he made a commentary in five fascicles.[16]

The king requested to fix a date for a lecture at Hwangnyongsa. When the time came, an unreliable disciple stole this commentary. The matter was brought to the king, who decided to delay [the lecture] by three days. Again he wrote it down, finishing [a manuscript] in three fascicles. This is called the abbreviated commentary.

洎乎王臣道俗、雲擁法堂。曉乃宣吐有儀、解紛可則。稱揚彈指、聲沸于空。曉復唱言曰、「昔日採百椽時、雖不預會、今朝横一棟處、唯我獨能!」時諸名德、俯顏慚色、伏膺懺悔焉。

When the day came, the king and his ministers, lay believers, and monks all crowded the dharma hall. In his declamation, [Won]hyo followed decorum and explained what had been confusing, thus setting the norm [for

16 Here there seems to be a pun using the homonymy of *gak* 角 "horn" and *gak* 覺 "enlightenment." The characters were pronounced the same not only in Sino-Korean, but also in Tang – early Song Chinese. See Edwin Pulleyblank, *Lexicon of Reconstructed Pronunciation in Early Middle Chinese, Late Middle Chinese, and Early Mandarin* (Vancouver: University of British Columbia Press, 1991). The story has mostly been taken literally, but it seems to be more allegorical in nature, especially considering that Wonhyo first took the trouble of pointing out the two forms of enlightenment to the envoy. Here the two horns of the ox likely represent the two forms of enlightenment, original and actualized, and his symbolic placing of the table between these poles suggests that the commentary is finely poised between these two (apparent) opposites. Also, one should consider that the ox was used as a metaphor for the mind in the so-called Ten Oxherding pictures, although it is not certain whether this image was already current at the time Zanning wrote. Finally, the image of the carriage or vehicle is used to represent the means that delivers one to salvation.

17 Refers to the hundred-seat assembly to which he was not invited.

the exegesis]. Voices of praise and the sound of snapping fingers [in approval] gushed forth and filled the air. Then [Won]hyo resumed his chanting and said: "Formerly a hundred rafters were gathered, and even though at that time I could not attend the meeting, this morning one ridgepole was put into place across [them], something only I could achieve."[17] At that time all the assembled famous worthies lowered their faces in shame and prostrated fully in atonement.

初曉示跡無恒、化人不定。或擲盤而救衆、或噀水而撲焚、或數處現形、或六方告滅、亦盃渡誌公之倫歟。其於解性、覽無不明矣。疏有廣略二本、俱行本土、略本流入中華、後有翻經三藏、改之爲論焉。

At first, [Won]hyo was not constant in displaying traces [of his religious practice] and had no fixed way of converting the people. Sometimes he threw his plate to save the masses,[18] sometimes he spat water to douse the fire;[19] sometimes he manifested his form in several places, sometimes he announced his demise to the six quarters. He can thus be compared to Beidu[20] or Baozhi.[21] As for his explanation of human nature, looking at it there is nothing that is not clear! As for his commentary, there are two, an expanded copy and an abbreviated copy, both of which are circulating in his

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18 According to the *Myohyangsan cheokban-dae sajeokgi*, Taihesi in Tang China was about to collapse and bury a thousand people in it, when Wonhyo flew a wooden board (*pan* 板 rather than *ban* 盤 "plate") to save them.

19 This passage is clarified in the *Seodang Hwasang bi*, which relates how Wonhyo suddenly interrupted a lecture, fetched a bottle of water, and spat the water to the west, saying that there was a fire in Shengshansi in China.

20 Lit. "cup crosser" (d. 426). He was another eccentric monk. According to the *Gaoseng zhuan*: "Beidu' s secular name is not known. Since he always crossed rivers in a wooden wine cup, he was called 'cup crosser.' He was first seen in Jizhou. He did not engage in refined practice, but his divine power surpassed all others. Nobody could guess where he came from." T 2059.50.390b.

21 See note 6 above.

22 This is likely an inference on the part of Zanning, based on the premise that the story of the theft was true. For a repudiation of this view, see Buswell, *Cultivating Original Enlightenment*, 24–28.

country.[22] The abbreviated copy also spread widely in China. Later, there were sūtra-translating tripiṭakas who changed it [from a commentary] to a śāstra.[23]

系曰、「海龍之宮、自何而有經本耶?」通曰、「經云、」龍王宮殿中、有七寶塔、諸佛所說諸深義、別有七寶篋滿中盛之、謂十二因緣、總持、三昧等。「良以此經、合行世間、復顯大安曉公神異、乃使夫人之疾、爲起教之大端者也。」

Additionally it was asked "Since when was there a copy of the scripture in the palace of the dragon king?" The expounder answered: "The scripture says, 'In the palace halls of the dragon king there are seven-jeweled pagodas. For all the profound meanings the Buddhas explained, there was a separate seven-jeweled box filled to the brim; these are the twelve *nidānas*,[24] dhāraṇīs,[25] samādhis[26] etc.' Thanks to this scripture they can all be circulated in this world. Again this was manifested in the miracles by Daean and Wonhyo. And the consort's illness was used as a pretext to elevate the teaching."

23 From *so* 疎 "commentary" to *non* 論 "exposition," generally used for independent treatises (śāstras) by eminent Indian Mahāyāna exegetes, which had the same canonical status as scriptures spoken by the Buddha. See Buswell, *Cultivating Original Enlightenment*, 31.

24 *Shi'er yinyuan* 十二因緣: the twelve links (*nidāna*) in the chain of dependent origination (*pratītya samutpāda*) that keeps beings in the cycle of birth and rebirth.

25 *Zongchi* 總持: the Chinese translation of the Sanskrit term *dhāraṇī*, a magical formula or invocation that contains the essence of all the teachings.

26 *Sanmei* 三昧: transcription of the Sanskrit term *samādhi*, a state of deep meditative contemplation or adsorption; many different kinds and levels of samādhi can be distinguished. This passage appears to be derived from a work translated by Zhu Fonian in the Jianyuan era (365–384), the *Pusa cong doushutian jiang shenmu chutai jing* (Sūtra on How the Bodhisattva Descended from Tuṣita into the Heavenly Mother's Womb, T 384): "[He arrived in] the sea palace. In that palace there was a seven-treasure stūpa, which stored all the dharma [teachings] spoken by the buddhas; also there was a seven-treasure box filled with scriptures on the twelve *nidānas*, dhāraṇīs, samādhis." (T 384.12.1051a)

3.

Biography of Uisang from the country of Silla, [vassal to] Tang

唐新羅國義湘傳

Translated by Sem Vermeersch

年臨弱冠、聞唐土教宗鼎盛、與元曉法師、同志西遊。行至本國海門唐州界、計求巨艦、將越滄波。

When [Uisang, (625–702)][1] was a young man who had just reached the age of twenty,[2] he heard that in the territory of Tang the doctrinal systems were well established and flourishing, and together with dharma master Wonhyo he set his mind on traveling west. Having arrived at the sea gate of their country, at the border of the Tang provinces, they planned to seek a great vessel that could take them across the azure waves.

1 Only the first part of the biography, where Wonhyo is mentioned, has been translated here: T 2061.50.729a4–16. Hubert Durt translated the complete biography into French. See his "La Biographie du Moine Coréen Uisang d'après le Song Kao Seng Tchoan," in *Gim Jae-won baksa hoegap ginyeom nonchong* (Seoul: Gungnip bangmulgwan, 1969), pp. 411–422. More on Uisang can be found in fascicle 4 of *Samguk yusa*, translated in volume 10 of this series. The opening phrase has been omitted here: 釋義湘、俗姓朴、鷄林府人也。生且英奇、長而出離。逍遙入道、性分天然: "Seok Uisang's secular surname was Bak, and he was a man from Gyerim Prefecture. At birth he was talented and extraordinary; when he grew up he took his distance [from the world]. Relaxed and carefree he entered the path, finding his true nature."

2 弱冠: one who is not yet capped, a young man of twenty. According to *Samguk yusa*, he didn't take the tonsure until the age of twenty-nine. See *HBJ* 6.348b21.

倏於中塗、遭其苦雨、遂依道旁土龕間隱身、所以避飄濕焉。迨乎明旦相視、乃古墳骸骨旁也。天猶霢霂、地且泥塗、尺寸難前。逗留不進、又寄埏甓之中。夜之未央、俄有鬼物爲怪。

While still on their way, they encountered a bitter rain, and took shelter in an earthen shrine on the side of the road. When the next day dawned they could discern the features [of the place, and discovered] that they were in an old tomb surrounded by bones. Since a light rain kept falling from the sky, and because the ground was muddy, it was difficult to advance even a foot or an inch, so they had to stay put. Again they stayed among the bricks of the tomb entranceway, and not even halfway through their [second] night, suddenly ghosts and other creatures appeared.

曉公歎曰、「前之寓宿、謂土龕而且安、此夜留宵、託鬼鄉而多祟。則知心生故種種法生、心滅故龕墳不二。又三界唯心、萬法唯識、心外無法、胡用別求。我不入唐。」却携囊返國。

Master [Won]hyo said with a sigh:

> The previous night we thought we were in an earthen shrine and felt safe, but spending this night, we think we are in a village of ghosts and are full of superstitious awe. From this one can understand that it is because a thought arises that the myriad dharmas arise. If thought subsides, then the shrine and the tomb are no different. Thus the three worlds are merely mind, the myriad dharmas are only consciousness. Outside the mind there are no dharmas, there is no use in searching elsewhere. I will not go to Tang.

He then picked up his bag and returned to his country.

4.

Biography of State Preceptor Wonhyo

元曉國師傳

Translated by Sem Vermeersch

師姓薛、名誓幢、新羅押梁郡(今之慶山)、佛地村人也。母夢流星入懷、因有娠、將產五色雲覆地而生。隋煬帝大業十年、新羅眞平王三十九丁丑也。

The master's surname was Seol, and his personal name Seodang.[1] He was a man from the village of Bulji in Amnyang Prefecture of Silla [Interlinear Note: Now Gyeongsan [city].] His mother dreamt of a falling star entering her bosom, and because of this became pregnant. When she was about to give birth, a five-colored cloud covered the earth, and then he was born. It was the tenth year[2] of the Daye period of Emperor Yang of the Sui, and the thirty-ninth year of King Jinpyeong of Silla's reign, 617.

既長、入唐訪道、夜宿塚間。渴甚掬飮水、甚甘凉。明朝視之、乃髑髏也。忽猛省歎曰、心生則種種法生、心滅則髑髏不二。如來大師曰、三界唯心、豈欺我哉。遂不復求師、即還本國、疏華嚴經。

When he had grown up, he entered Tang to seek the way. At night, while

1 Translated from the text starting at *HBJ* 10.996b14.

2 This should be the thirteenth year, as in *Samguk yusa* (see above).

he was staying in a tomb, he became very thirsty and got hold of [a cup with] with which to drink some water, which tasted sweet and fresh. The next morning [however] he saw that it was a skull.[3] Suddenly he reflected deeply, and sighed: "When a thought arises, the myriad dharmas arise. When thoughts subside [a cup and] a skull are not different. The Tathāgata thus said: 'The three worlds are only mind; how can I be deceived!'"[4] Then he gave up on seeking a master, and immediately returned to his country.

He wrote a commentary on the *Avataṃsaka-sūtra*—

嘗風顚唱街曰、誰許沒柯斧、爲斫支天柱。人皆未諭、時太宗聞之曰、欲得貴婦、生賢子也。時瑤石宮、有寡公主。引曉入宮、因留宿焉、果生薛聰。聰生而敏達、博通經史、新羅十賢中之一也。以作方言、會通物名、訓解六經、官至翰林。高麗顯宗、贈弘儒侯、從祀文廟。

—and once broke with custom, singing in the street: "Who will lend me a handle-less axe, so that I can cut away the heaven-supporting pillar?" Nobody understood it. At the time, [King] Daejong heard it and said: "He wants to obtain a precious bride to produce a sage-child." Then there was a widowed princess in the Yoseok palace, who lured [Won]hyo into the palace, and like this he stayed the night there. As a result Seol Chong was born. When he was born, he showed signs of great intelligence. He was thoroughly read in the classics and histories, and is counted as one of the ten sages of Silla. To enable the use of the local language to communicate the names of things, he explained the Six Classics with interpretative glosses. As an official, he reached the rank of Hallim [academician]. King Hyeonjong of

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3 Note that the reference to the skull, probably the image of Wonhyo's life that has appealed most to people's imagination, does not appear in Zanning's biography of Uisang discussed above (biography 3). It is first found in a work by Zanning's contemporary Yongming Yanshou (904–975), the *Zongjing lu* 宗鏡錄; see T. 2016.48.477a22–28.

4 This phrase occurs in many scriptures, but it is not readily clear whether it originates in one particular scripture. See T 159.3.327a26 (*Dasheng bensheng xindiguan jing*) for an example from an early Tang translation.

Goryeo (r. 1009–1031) granted him the title Duke Broad Literatus [Hongyu hu], and enshrined him in the Confucian shrine.[5]

師曾住芬皇寺、述華嚴疏、至第四十回向品絶筆。又述三昧經疏、名曰角乘、言乘牛掛角作。旣入寂也、聰塑眞容芬皇寺。時旁禮像、像忽回顧

The master once resided in Bunhwangsa, where he composed a commentary on the *Hwaeom* [*sūtra*]. When he came to the fourth of the Ten Transfers [of Merit] chapters, he laid down his brush. He also composed a commentary on the *Vajrasamādhi-sūtra*. He was called "horn rider" because he made [the commentary] while riding an ox and suspending [his writing desk] between the horns.

When he entered final nirvāṇa, [Seol] Chong sculpted a likeness of him at Bun-hwangsa. Then, when he paid his respects to the statue from the side, it suddenly turned its head [towards him].

尚州四佛山、有元曉義湘二庵址、寧邊妙香山、有擲板臺、東萊金井山、有元曉庵華嚴坐。海南頭輪山、有元曉臺義湘臺、光州無等山、有元曉庵、楊州逍遙山、有卓錫泉觀音松和靜公主大闕址。高麗肅宗、賜和靜國師之號。

At Sabul-san [four-Buddha mountain] in Sangju there are the hermitages of Wonhyo and Uisang. At Myohyang-san in Yeongbyeon, there is a terrace [from] where a plate was thrown.[6] At Geumjeong-san in Dongnae[7] there are a Wonhyo hermitage and the foundations of a Hwaeom [hermitage?]. On Duryun-san on Haenam [island] there are a Wonhyo terrace and a Uisang terrace. On Mudeung-san in Gwangju there is a Wonhyo hermitage. On Soyo-san in Yangju there is a Takseok-cheon (lit. "source where monks

5 This happened in the first month of 1022. See *Goryeosa* 4.37b. In the *Goryeosa* (History of Goryeo) the shrine is identified as a "shrine for former sages" (*Seonseongmyo*) rather than the shrine for Confucius (*Munmyo*).

6 This event is explained above; see note 18 in the Biography of Wonhyo by Zanning.

7 I.e. Beomeosa near Busan.

abide"), an Avalokitêśvara pine and the vestiges of Princess Hwajeong's palace.[8] King Sukjong of Goryeo bestowed [Wonhyo] with the posthumous title Hwajeong Guksa.[9]

8 Yangju is just north of Seoul. According to legend, Wonhyo founded Chajae hermitage here in 645 after a vision of Avalokitêśvara.

9 This happened in the eighth month of 1101, when both Wonhyo and Uisang were given posthumous titles by King Sukjong, who also ordered commemorative stelae to be erected. See *Goryeosa* 11.29a–b. Hwajeong means peaceful, but likely refers also to Wonhyo's *hwajaeng* doctrine of reconciling doctrinal disputes. The title may therefore be rendered as something like Pacifying State Preceptor.

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In Memoriam
The Most Venerable Kasan Jikwan (1932–2012)

The heart and soul of this monumental publication project from its conception to its completion was the late Most Venerable Kasan Jikwan, Daejongsa, the 32nd President of the Jogye Order of Korean Buddhism. Throughout his illustrious career as a scholar-monk, his cherished wish was to aid the study of Korean Buddhism overseas and to enable its legacy, which reaches back some seventeen hundred years, to become a part of the common cultural heritage of humankind. After years of prayer and planning, Ven. Kasan Jikwan was able to bring this vision to life by procuring a major grant from the Korean government. He launched the publication project shortly after taking office as president of the Jogye Order. After presiding over the publication of the complete vernacular Korean edition, Ven. Kasan Jikwan entered nirvāṇa as the English version of *The Collected Works of Korean Buddhism* was in final manuscript stage. With the publication of the English version, we bring this project to completion and commemorate the teacher whose great passion for propagation conceived it, and whose loving and selfless devotion gave it form.

Ven. Kasan Jikwan was founder of the Kasan Institute of Buddhist Culture, President of the Jogye Order of Korean Buddhism, and President of the Compilation Committee of Korean Buddhist Thought. A graduate of Haeinsa Sangha College, he received his doctorate in philosophy from Dongguk University in 1976. He led Haeinsa as the monastery's head lecturer and abbot, and Dongguk University as Professor and the 11th President. After assuming the title of *Daejongsa*, the highest monastic rank within the Jogye Order, he became the 32nd President of the Jogye Order.

The leading scholar-monk of his generation, Ven. Kasan Jikwan published over a hundred articles and books, ranging from commentaries on Buddhist classics to comparative analyses of northern and southern *Vinayas*. A pioneer in the field of metal and stone inscriptions, he published *A Critical Edition of Translated and Annotated Epitaphs of Eminent Monk*s and also composed over fifty commemorative stele inscriptions and epitaphs. He compiled the Kasan Encyclopaedia of Buddhism, thirteen volumes of which have so far been published. He was the recipient of the Silver Crown Medal of Honor, the Manhae Prize for Scholarship, and the Gold Crown Medal of Honor for Outstanding Achievement in Culture, which was awarded posthumously.

On January 2, 2012, Jikwan Sunim severed all ties to this world and entered quiescence

at Gyeongguk Temple in Jeongneung-dong, Seongbuk-gu, Seoul. He left behind these words as he departed from this world: "With this ephemeral body of flesh, I made a lotus blossom bloom in this Sahā world. With this phantom, hollow body, I reveal the dharma body in the calm quiescence of nirvāṇa." Jikwan Sunim's life spanned eighty years, sixty-six of which he spent in the Buddhist monastic order.

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